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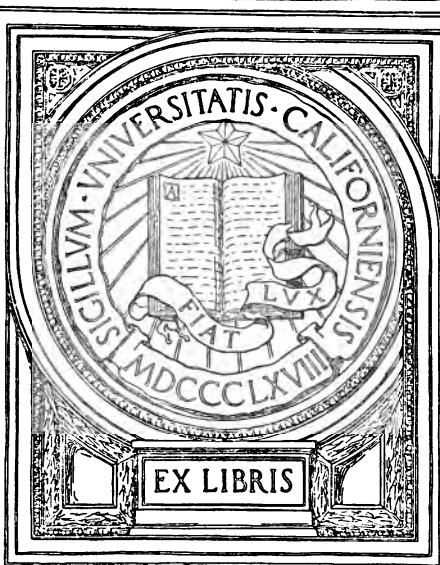
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THEODORE ROOSEVELT



"We trust you, we love you, and, if you will let us, we will walk at your side in loyal good-fellowship down all the coming years."

—VISCOUNT ISHII



JAPANESE IN AMERICA

BY

E. MANCHESTER BODDY

**Formerly Manager Pacific Coast Branch Midweek Pictorial, Current
History Magazine and War Volume Department
of the New York Times**

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TO THE
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DEDICATION

TO THE

Preservation of Peace and the Presentation of Actual Facts
Regarding the Character and Accomplishments
of this Alien People.

INTRODUCTION.

IT is inconceivable that fewer than 100,000 Japanese, willing to work exceedingly long hours at the hardest of tasks for economic success, could create an international problem. Yet at the present time, such a problem seems to exist.

It is the belief of the author that were the average American to know the exact facts of the Japanese-American situation, there would be no problem.

A full understanding by the public is not at all difficult to arrive at, providing the facts and not propaganda are furnished. A certain section of the American Press has singled out the Japanese for vilification, abuse and slander, for the sole purpose of increasing its circulation by sensational methods.

We find the people of California constantly harassed by Anti-Japanese Propaganda, while the rest of the nation looks on, expressing only a nominal interest, and that more in the skill with which the propagandists have plied their art, than in the subject of their discussion.

The purpose of the author in the present volume is to present as concisely as possible the history of the diplomatic, industrial, and social relations between Japan and the United States, to review the actual conditions in California, and to present as fully as possible an account of the various forces and interests vitally concerned with the campaign of propaganda which has been and is now being waged.

The author is indebted to McMasters' History of the People of the United States, Harper's Encyclopedia of United States History, A History of the Japanese People, by Capt. F. Brinkley (Encyclopedia Britannica); the Japanese Association of America, and Mr. K. Kanzaki.

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CHAPTER I.

Origin of Japanese-American Relations.

JAPAN'S rise from an isolated hermit nation to that of a first-class power in less than 70 years, has been without a parallel in world history.

A nation exceedingly restricted in territory, with an ever strong economic pressure because of this restriction, Japan has nevertheless overcome seemingly insurmountable obstacles in her remarkable rise.

It is axiomatic that neither an individual nor a nation can accomplish remarkable things without incurring the enmity of a certain ever-present element. Japan has been particularly unfortunate in this respect, due perhaps to two things,—first, her actual achievements have been splendid and have aroused enmity because of their splendiddness, and second, the failure of most Americans to appreciate the viewpoint of the Orientals.

The Japanese, like all other Orientals, do act, think and express themselves in a manner different from the Occident, but their aims, purposes and desires are absolutely identical. It is this difference in expression which has permitted a sensational press to vilify, misrepresent and insult them without fear of contradiction. The Japanese simply are handicapped by their inability to think and express themselves in our terms. Most Americans, on the contrary, have not taken the trouble or the time to understand them, with the result that despite the fact there is every reason for a wholesome friendship to exist between the two countries, and the further fact that ninety-nine per cent of both nations desire a permanent friendship, a Japanese problem has been created.

The Japanese have patiently borne these misrepresentations and false accusations, but the time has come when the American people as individuals should attempt to understand the Japanese as individuals. When this mutual understanding shall have been arrived at, there will be no Japanese problem.

Japan has many reasons to be grateful to this country, chief of them being that it was an American (Commodore Perry) who successfully led her out of her hermit existence and started her on the road to her present eminence.

Her success is so interwoven with the visit of Commodore Perry, that to form a proper perspective it is necessary to consider the sentiment in America with reference to foreign affairs at this time, and the reason for dispatching Perry upon his now historical expedition.

American Sentiment Regarding Foreign Relations in 1854.

Immediately prior to Commodore Perry's Expedition the American Government had several pressing problems to solve. The Cuban authorities were interfering with her foreign trade; she was involved in a very serious dispute with Great Britain over fishing rights; she had just come through the Walker filibustering fiasco and the people generally were tired of the feeble, amicable neutrality of former administrations, and called for something positive, something which would uphold and advance the honor, dignity and power of this great country and also expand its commerce. There was a strong tendency to demand that the rights of citizens abroad should be sacredly upheld.

Desire to Promote Oriental Commerce.

American interests in the Pacific had increased to such an extent that it seemed imperative that in some manner the isolation of Japan should be broken. California had been acquired and admitted as a state, gold had been discovered in 1849, and people from all parts of the world were hurrying to this new Eldorado; transportation routes had been opened across Nicaragua and Panama, and the Far East brought in much closer contact with the Atlantic Coast.

The steamships now brought the markets of Japan within eighteen days of the new State of California, and there was a feeling that commercial intercourse with Japan was an economic necessity. California gave great promise not only because of her known mineral wealth, but the migration of people was rapidly accomplishing her settlement and trade was bound to follow.

In San Francisco Bay, the State had one of the best natural harbors in existence, and splendid results were expected if trade with the markets of Japan could be secured.

At the same time Great Britain and the Netherlands were also aggressively seeking to break this isolation. The Netherlands enjoyed to a limited extent trade facilities in Japan. Great Britain was seeking like privileges and it was only natural that America should enter into the competitive struggle.

Japan a Hermit Nation.

For approximately 200 years, prior to this time, the Japanese had maintained a rigid policy of foreign exclusion. Not only were foreigners prohibited from residing in or even visiting Japan, but it was a crime for Japanese

to leave their country, and was punishable by death upon the luckless individual's return.

Prior to 1641, Japan had permitted the free, unrestricted residence of all other nationalities, and as a result almost her entire social and economic structure was permeated with Chinese customs and philosophy. It was reaction against this Chinese influence which led to the adoption of the total exclusion laws. It is a remarkable tribute to the Japanese character that they were able to withstand two centuries of isolation.

Japanese Social, Economic and Political Situation at This Time.

Although surviving this self-imposed economic ostracism, the Japanese did not come through wholly unscathed. There had been a very decided economic depression just prior to Commodore Perry's visit and the entire financial situation in the first half of the nineteenth century has been described as one of expenditure constantly exceeding income, and of the repeated recourse by the *Bakufu to the fatal expedient of debasing the currency. Depreciation of commodities rendered the burden of living constantly more severe. From 1836 through successive years one bad harvest had followed another until the price of staples, particularly rice, had become prohibitive and famines were frequent.

The Emperor had become more or less of a figurehead and the country consisted of various feudatories governed by the Bakufu, who, although greatly feared and very powerful, were gradually becoming undermined by the lack of public respect at this time. The Bakufu had in fact done everything possible to remedy conditions, re-

*"Bakufu"—The dominant political element in power.



A JAPANESE FARMER'S HOME IN CALIFORNIA.

sorting to various schedules of reform, particularly in an effort to restore economy and to abolish luxury. As for example—theatres were relegated to a remote suburb of the city, and actors were ostracized. Despite these good intentions, the Bakufu were without power to enforce their efforts, and the country was rapidly going from bad to worse.

Opposition of the Court Nobles to the Bakufu was so strong that a special college for their education was established. This college was largely attended and the capital at last began to awaken. Public interest was manifested in foreign relations and the Emperor evinced his solicitude for foreign commerce by fasting and prayer. Therefore, the Japanese had come to realize that foreign relations were as essential to themselves as they could possibly be to the foreign intruders.

Foreign Pressure on Japan.

The interest in foreign relations that the Japanese themselves were experiencing was partly the result of their economic situation, and in a measure due to the pressure that was being brought to bear on them by Great Britain, the Netherlands, and Russia. Russia had made attempts to colonize some of the various Japanese islands, and this had aroused public interest in foreigners and foreign policies. It had also promoted the study of foreign literature to the extent that the Emperor by Royal decree had permitted the following foreign books to be translated into Japanese, and the translations read by his subjects: The History of Russia, Notes on the Northern Islands, Universal Geography, A Compendium of Dutch Literature, Treatises on the Art of Translation, and a Dutch Japanese Dictionary.

This limited study of foreign literature caused a nascent public conviction for the necessity of opening the country, a conviction which, though not widely held, contributed largely to the downfall of the Bakufu. The pressure from Great Britain was particularly insistent, and the Netherlands, which with China, held the only commercial privileges in Japan, foresaw that it was only a question of time before the Japanese would be forced to re-establish general foreign relations.

The King of the Netherlands at this time is also supposed to have communicated with the Emperor of Japan to the effect that he had been told that Commodore Perry would land with his consent, or force his way through.

President Fillmore's Message to Congress.

With foreign sentiment strongly in harmony as to the necessity for the reopening of Japan, and the Japanese themselves somewhat prepared for it, President Fillmore crystallized American sentiment in his Third Annual Message to Congress, in which he emphasized the necessity for the establishment of economic relations between the two countries:

"Our settlements on the shores of the Pacific have already given a great extension and in some respects a new direction to our commerce in that ocean. A direct and rapidly increasing intercourse has sprung up with Eastern Asia. The waters of the Northern Pacific, even into the Arctic Sea, have of late years, been frequented by our whalers. The application of steam to the general purposes of navigation is becoming daily more common, and makes it desirable to obtain fuel and other necessary supplies at convenient ports on the route between Asia and our Pacific shores. Our unfortunate countrymen who from time to time suffer shipwreck on the coasts of the Eastern seas, are entitled to protection.

"Besides these specific points, the general prosperity of our States on the Pacific requires that an attempt should be made to open the opposite regions of Asia to a mutually beneficial intercourse.

"It is obvious that this attempt could be made by no power to so great advantage as by the United States, whose constitutional system excludes every idea of distant colonial dependencies.

"I have accordingly been led to order an appropriate naval force to Japan, under the command of a discreet and intelligent officer of the highest rank known in our service. He is instructed to obtain from the Government of that country some relaxation of the inhospitable and antisocial system which it has pursued for about two centuries. He has been directed particularly to remonstrate in the strongest language against the cruel treatment to which our shipwrecked mariners have often been subjected, and to instruct that they shall be treated with humanity. He is instructed, however, at the same time, to give the Government the amplest assurances that the objects of the United States are such, and such only, as I have indicated, and that the expedition is friendly and peaceful. Notwithstanding the jealousy with which the Governments of Eastern Asia regard all overtures from foreigners, I am not without hopes of a beneficial result of the expedition. Should it be crowned with success, the advantages will not be confined to the United States, but, as in the case of China, will be equally enjoyed by all the other maritime powers.

"I have much satisfaction in stating that in all the steps preparatory to this expedition, the Government of the United States has been materially aided by the good offices of the King of the Netherlands, the only European power having any commercial relations with Japan."

Perry's Letter of Credence.

The selection of Commodore Perry to command the proposed expedition met with unanimous Congressional approval, and his letter of credence expressed the strong desire of this country to establish relations in a friendly and peaceful manner, and also authorized him to sign such a treaty as should be agreed upon. The letter of credence follows:

"Millard Fillmore, President of the United States of America to His Imperial Majesty, The Emperor of Japan.

"Reposing special trust and confidence in the integrity, prudence and ability of Matthew Calbraith Perry, a Captain in the Navy of

the United States, I have invested him with full power, for and in the name of the said United States, to meet and confer with any person or persons furnished with like powers on the part of your Imperial Majesty, and for him or them to negotiate, conclude and sign a convention or conventions, treaty or treaties, of and concerning the friendship, commerce, and navigation of the two countries; and of matters and subjects connected therewith, which may be interesting to the two Nations, submitting the same to the President of the United States for his final ratification, by and with the advice and consent of the Senate of the United States.

"In testament whereof, I have caused the seal of the United States to be hereunto affixed, given under my hand at the City of Washington, the Thirteenth Day of November, in the year Eighteen Hundred Fifty-two, and of the Independence of the United States of America, the 77th.

By President: (Signed) MILLARD FILLMORE.

EDWARD EVERETT, Secretary of State.

(Seal above)"

The Commodore.

Commodore Matthew Calbraith Perry was born in Newport, R. I., in April, 1794. He was the brother of Commodore Oliver Hazard Perry, and the two brothers had made an enviable record in the American Navy. In 1818, in command of the "Cyane," Commodore Perry fixed the locality of the settlement of Liberia. From 1821 to 1824, he captured several pirate vessels in the West Indies, but from 1833 to 1841, he was employed on shore duty. In 1841 he was given command of a squadron and engaged in the siege of Vera Cruz in 1847.

The Commodore represented the best type of American naval officer. He was the "Down-East Yankee" type, which brooked no obstacles and, while a natural fighting man, Perry was gifted with much more than the ordinary amount of natural diplomacy.

His Ships.

In command of the "Mississippi," "Saratoga," "Plymouth," and the "Susquehanna," Perry sailed in October, 1852, on his flag-ship, the "Mississippi." There was so much delay in getting his convoy ships ready that he was forced to sail alone. However, he was later joined by his full squadron.

After leaving America in October, 1852, Perry reached Hongkong the following April, and after a long stay at Shanghai and Napa, arrived with his boats off Uraga, a town 27 miles from Yedo.

The First Landing.

Boats full of Japanese immediately surrounded the ships, but no one was allowed to come aboard. The Vice-Governor of Uraga was finally received and told by Lieutenant Contee, that the Americans had come as friends and that Commodore Perry bore a letter from the President to the Emperor and desired an interview with an official of the highest rank in order that this letter might be delivered. The Vice-Governor replied that Nagasaki was the only place where foreign business could be transacted. Commodore Perry, however, insisted that the letter be received in Yedo, and finally declared that if a proper official were not appointed to receive the letter, he would land in force and deliver it.

This threat secured results and after a delay, due to the erection of a reception building, the landing was made, and the letter officially delivered with great ceremony to two princes, through interpreters.

A description of the landing was later written by an eye-witness, and is as follows:

"The marines led the way, and the sailors following, the Commodore was duly escorted up the beach. The United States flag

and the broad pennant were borne by two athletic seamen, who had been selected from the crews of the squadron on account of their stalwart proportions. Two boys, dressed for the ceremony, preceded the Commodore, bearing in an envelope of scarlet cloth the boxes which contained his credentials and the President's letter. These documents, of folio size, were beautifully written on vellum, and not folded but bound in blue silk velvet. Each seal, attached by cords of interwoven gold and silk with pendant gold tassels, was incased in a circular box six inches in diameter and three in depth, wrought of pure gold. Each of the documents, together with its seal, was placed in a box of rosewood, about a foot long, with lock, hinges, and mountings all of gold. On either side of the Commodore marched a tall, well-formed negro who, armed to the teeth, acted as his personal guard. These blacks, selected for the occasion, were two of the best-looking fellows of their color that the squadron could furnish. All this, of course, was but for effect."

Gifts were also exchanged and after reaching his ships Perry was politely told that now he had delivered the letter he might leave. This he did not do, but steamed farther up the river some ten miles to carry the impression to the Japanese that he was spying out the country preparatory to landing in force, and thus obtaining the required treaty signature. He finally withdrew, however, and returned to China to give the Emperor the requisite time to read President Fillmore's letter and decide upon his course.

President Fillmore's Message to the Japanese.

President Fillmore was particularly desirous of assuring the Japanese that his Government had no wish or interest in further colonial extension, that its only object was to secure: Coaling stations for such American vessels as might find it necessary to coal in the vicinity of Japanese ports, the exchange of commodities, and the protection of shipwrecked Americans who were unfortunate enough to land on the Japanese Coast. His message to the Emperor is given in full:

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"Millard Fillmore, President of the United States of America, to His Imperial Majesty, The Emperor of Japan.

GREAT AND GOOD FRIEND:

"I am sending you this public letter by Commodore Matthew Calbraith Perry, an officer of the highest rank in the Navy of the United States, and Commander of the squadron now visiting your Imperial Majesty's dominions.

"I have directed Commodore Perry to assure your Imperial Majesty that I entertain the kindest feelings toward your Majesty's person and Government, and that I have no other object in sending him to Japan but to propose to your Imperial Majesty that the United States and Japan should live in friendship and have commercial intercourse with each other.

"The Constitution and laws of the United States forbid all interference with the religious or political concerns of other Nations. I have particularly charged Commodore Perry to abstain from every act which could possibly disturb the tranquility of your Imperial Majesty's dominions.

"The United States of America reach from ocean to ocean, and our Territory of Oregon, and State of California, lie directly opposite to the dominion of your Imperial Majesty. Our steamships can go from California to Japan in 18 days.

"Our great State of California produces about sixty million dollars in gold every year, besides silver, quicksilver, precious stones, and many other valuable articles. Japan is also a rich and fertile country, and produces many very valuable articles. Your Imperial Majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with each other, for the benefit both of Japan and the United States.

"We know that the ancient laws of your Imperial Majesty's Government do not allow of foreign trade, except with the Chinese and the Dutch; but as the state of the world changes, and new governments are formed, it seems to be wise from time to time, to make new laws. There was a time when the ancient laws of your Imperial Majesty's Government were first made. About the same time America, which is sometimes called the New World, was first discovered, and settled by the Europeans. For a long time there were but a few people and they were very poor. They have now become quite numerous; their commerce is very extensive; and they think that if your Imperial Majesty were so far to change the ancient laws as to allow a free trade between the two countries it would be extremely beneficial to both.

"If your Imperial Majesty is not satisfied that it would be safe altogether to abrogate the ancient laws, which forbid foreign trade, they might be suspended for five or ten years, so as to try the experiment. If it does not prove as beneficial as was hoped, the ancient laws can be restored. The United States often limit their treaties with foreign states to a few years, and then renew them or not, as they please.

"I have directed Commodore Perry to mention another thing to your Imperial Majesty. Many of our ships pass every year from California to China; and great numbers of our people pursue the whale fishery near the shores of Japan. It sometimes happens in stormy weather, that one of our ships is wrecked on your Imperial Majesty's shores. In all cases we ask and expect that our unfortunate people should be treated with kindness, and that their property should be protected, until we can send a vessel and bring them away. We are very much in earnest in this.

"Commodore Perry is also directed by me to represent to your Imperial Majesty that we understand there is a great abundance of coal and provisions in the East of Japan. Our steamships in crossing the great ocean, burn a great deal of coal, and it is not convenient to bring it all the way from America. We wish that our steamships and other vessels could be allowed to stop in Japan and supply themselves with coal, provisions and water. They will pay for them in money, or anything else your Imperial Majesty's subjects may prefer; we request your Imperial Majesty to appoint a convenient port in the southern part of the Empire where our vessels may stop for this purpose. We are very desirous of this.

"These are the only objects for which we have sent Commodore Perry, with a powerful squadron, to pay a visit to your Imperial Majesty's renowned city of Yedo; friendship, commerce, a supply of coal and provisions, and protection for our shipwrecked people.

"We have directed Commodore Perry to beg your Imperial Majesty's acceptance of a few presents. They are of no great value in themselves, but some of them may serve as specimens of the articles manufactured in the United States, and they are intended as tokens of our sincere and respectful friendship.

"May the Almighty have your Imperial Majesty in His great and holy keeping!

"In Witness Whereof, I have caused the great seal of the United States to be hereunto affixed, and have subscribed the same with

Origin of Japanese-American Relations. 13

my name at the City of Washington, in America, the seat of my Government, on the thirteenth day of the month of November, in the year eighteen hundred fifty-two.

(Seal attached)

Your good friend,

By President: (Signed) MILLARD FILLMORE.

EDWARD EVERETT, Secretary of State."

The Second Landing.

In February, 1854, Commodore Perry returned within ten miles of Uraga. There was another waste of time in discussion as to where he should be permitted to anchor, but finally the Japanese yielded to his wish and a new reception building was erected opposite his anchorage, and the Commodore received with great ceremony. At the reception a draft of the treaty which Perry had been instructed to obtain was presented. This treaty provided that the ports of Shimoda and Hakodadi should be open to American vessels and that they be permitted to purchase wood, water, provisions and coal. It was provided further that shipwrecked sailors should be well treated and that American vessels could enter any Japanese port to make repairs, or for the purpose of obtaining the necessary food and water. The treaty also provided that the gold and silver coins of the United States might be exchanged for either the Japanese coins or their goods. It was signed on the 31st of March, and was the first step in the establishment of diplomatic relations between the American and Japanese Governments.

The sight of Perry's steam-propelled ships, their powerful armament and the specimens they carried of Western wonders had practically broken down the barriers of Japanese isolation without any need of treaties or conventions.

The Establishment of Diplomatic Relations.

In March, 1857, Mr. Townsend Harris, who had been appointed American Consul General to Japan, concluded a second treaty, securing to citizens of the United States the right of permanent residence at Shimoda and Hakodadi, as well as the privilege of establishing and carrying on trade at Nagasaki. Consular jurisdiction was also established.

It was not until 10 months later, when Mr. Harris went to Yedo, that he secured the opening of other ports besides those above mentioned, to international commerce. In this he was ably assisted by Hoto Masamutsu, a sincere advocate of the opening of his country. Mr. Harris secured an audience with the Shogun in November, 1857, and on the 29th of the following July, secured a treaty opening Yokohama to commerce between the United States and Japan.

CHAPTER II.

Sixty-Six Years of Commerce and Diplomatic Intercourse.

WITH Perry's purpose definitely accomplished and the treaty of 1854 signed, it now became the duty of the American Government to establish a permanent Consul General in Japan.

Under this Treaty, the ports of Shimoda and Hakadadi were opened to commerce and there was a great deal of interest in establishing commercial relations. American businessmen were particularly anxious to get into this field of trade that the Dutch and the Chinese had enjoyed as a monopoly for so many years.

The First Exchange of Ambassadors.

Townsend Harris, a particularly capable member of the American Diplomatic Staff, was appointed Consul General and sent out, but nearly two years elapsed before he was allowed to enter Yedo and present to the Tycoon a letter from Pierce, then no longer President.

When the Second Treaty had been signed at Yedo in July, 1858, it was with the express provision that the ratifications should be exchanged at Washington. This meant a visit of Japanese officials to this country, and accordingly in March, 1860, the Man-of-War, Powhatan, with the envoys and retinue, reached San Francisco.

As no means of comfortable transportation across the continent then existed, the visitors, after a few days of sight-seeing, were carried on the Powatan to Panama, thence by rail across the Isthmus. The Roanoke, a

United States naval vessel, then transported them to Hampton Roads, where, in May, they were officially received, and then brought to Washington on the "Philadelphia." They landed at the Navy Yard and were escorted with a great deal of ceremony to their hotel. The envoys and retinue comprised 76 persons in all. It now became the duty of the Envoys to deliver the presents they had brought with them. It is an interesting historical fact that these presents were considered by the Japanese one of the most important parts of their entire baggage.

The Treaty itself was encased in a finely lacquered box and had never been left unguarded since leaving Japan.

Three weeks were spent in sight-seeing and festivities before the Embassy departed for Philadelphia to investigate the matter of money and exchange. At the mint, assays of Japanese and American coins were made in the presence of the Embassy, that a report might be taken back to Japan. The Japanese were plainly astonished at the sight of this great manufacturing city. They were greatly impressed with their visits to the various mills, factories, and shops, and for their benefit Dr. Morton demonstrated the use of ether, and several balloon ascensions were made at the Gas Works. The Drummond Light was examined by them, as were the Baldwin Locomotive Works, the Water Works, and a type foundry, and they were presented with various specimens of American mechanical skill and inventive genius.

At New York they were welcomed with a great parade, and after two weeks occupied with various excursions and social entertainment, the Embassy set sail on the American vessel, Niagara, for home. This was the first opportunity that any Japanese had had to visit an industrial country and they were greatly impressed with what they saw.

Underlying all of the entertainment that was accorded them, however, was the manifested desire of a certain element in America to enter into commercial relations, and to make these relations highly beneficial to themselves. This was unquestionably noted by the Japanese and left a deep impression.

The New York Tribune, commenting upon this, said in June, 1860:

"If they have acuteness to see the uses to which they have been put to gratify the inordinate greed of those with whom they have come in contact, and if they think that in these they have seen reflected the character of our people, then heaven help our reputation in Japan. Of almost all that an intelligent traveler would want to know they have gone away as ignorant as they came."

The Japanese returned deeply impressed by what they had seen, and from this visit really dates the beginning of modern Japan. The impression made upon them by this visit also accounts somewhat for their subsequent attitude toward Americans in commercial relations. They knew that they were being entertained for a purpose, and they felt that this purpose was a purely selfish one.

The Establishment of Commercial Relations.

The first commercial agents sent to Japan had not presented themselves to the Japanese in a very lovable light. They adopted a typical Caucasian attitude toward races of a different color, and their demeanor was generally marked by arrogance. They were unable to understand the Japanese attitude toward the various problems of the day, and approached everything with a degree of suspicion which wounded the pride of the Japanese. It is probably true that the general average of these overseas comers was high, but nevertheless they were unaccustomed to dealing with Orientals, did not understand

them, and they were constantly looking for trickery on the part of all of the Japanese. For this reason the various problems were hard to solve.

The framers of the Treaty had found it necessary to deal with the currency question. It had been stipulated in the Treaty that foreign coins should be exchangeable for Japanese, weight for weight. As this stipulation did not take into account the ratio between precious metals which was 15 to 1 in Europe, and 5 to 1 in Japan, a foreign merchant could easily become wealthy simply by the process of exchange.

This had not been intended by the framers of the Treaty, and when the Japanese saw the effect it was having upon their commerce they adopted the obvious expedient of changing the relative weights of the gold and silver coins. This was considered to be a "gross violation of the Treaty rights" by the foreign element engaged in trade. It may be doubted whether any other country would have hesitated to apply that remedy. The British Representative, Sir Rutherford Alcock, did not hesitate to declare that "in estimating the difficulties to be overcome in any attempt to improve the aspect of affairs, if the ill-disguised enmity of the governing classes and the indisposition of the Executive Government to give partial effect to the treaties be classed among the first and principal of these, the unscrupulous character and dealings of foreigners, who frequent the ports for purposes of trade are only second and scarcely inferior in importance to the sinister character of the influence they exercise."

Sir Alcock's comments on the conduct of his countrymen were caustic and his various dispatches to his own Government were influential in determining the British attitude.

There were, however, many cases of legitimate dissatisfaction with the Japanese. Japanese official interference was constant and the foreigners may have felt that they were surrounded by an atmosphere of perplexity and double dealing. All of these difficulties and misunderstandings, however, stirred up in Japan a feeling of resentment against the foreigners and a conviction that the opening of the country to foreign commerce had been a mistake.

Great pressure was brought to bear upon the Emperor by the governing classes, and in 1861 he issued an edict in which he complained of the "insufferable and contumelious behavior of foreigners," and of "loss of prestige that was constantly menacing the country." He further openly stated that it was his intention to "drive out the aliens in ten years." This edict was in fact an exhortation to every Japanese subject to organize an anti-foreign crusade and this was indeed its effect.

The Imperial Court was at this time very prolific in anti-foreign edicts, and in one of them, May 11, 1863, was set for the date of commencing a "barbarian expelling campaign." Copies of these edicts were scattered throughout the feudatories, and the Choshu daimgo, without awaiting the appointed day, opened fire upon American, French and Dutch merchant men passing through the Strait of Shimoneski. The ships suffered no injury but of course the respective governments could not condone such an act. They therefore joined with the British and dispatched a squadron to destroy the Choshu forts. This was done with remarkable ease and thoroughly demonstrated to the Japanese their own incapacity when foreign powers became belligerent.

The Bakufu Government had been called upon to make reparation before this squadron had been dispatched, but

had failed to do so. Patriotic Japanese began to doubt the strength and wisdom of the Bakufu.

The Bakufu Government was overthrown in 1858 and a new Emperor placed on the throne. One of the first acts of this new government was to invite the foreign representatives to the Imperial City where the Emperor himself received them in audience, an act of extreme condescension according to Japanese canons of etiquette. An Imperial edict announcing the sovereign's determination to cement amicable relations with foreign nations and declaring that any Japanese subject guilty of an act of violence to a foreigner, would be acting in contravention of his sovereign's commands, was announced.

↓ The change in the Nation's demeanor toward foreign intercourse was complete. The hated aliens were now invited by the Emperor to his presence and they were greeted as welcome guests. Japan had been taught that she was powerless in the face of Western armaments, she had learned that national effacement must be the sequel to seclusion.

This complete change of attitude permitted the establishment of a firmer basis for commercial relations between Japan and all other countries of the world.

Early American Exports.

American business men had long ago decided that Japan furnished a most excellent outlet for the factories and farms of this country. Japan was then, as it is now, a densely populated country and with the matter of exchange decided, and a comparatively friendly attitude on the part of the Government, American business men could go ahead and establish an export and import trade. Commercial agents had already been sent to Japan and the handicaps under which they had previously labored were

now removed. Trade, therefore, had good possibilities.

The following tables give at least an idea of the earlier exports, their class and value:

YEAR ENDING JUNE 30, 1860.
EXPORTS.

	Value		Value
6,288 bbls. beef.....	\$72,033	Manufactures of glass..	\$ 30
90 doz. bottle beer, ale, port, or cider.....	293	Manufactures of wood..	391
32 bbls. biscuit.....	731	Paints and varnish.....	177
50 books or maps, no value given.		Paper and stationery....	65
908 lbs. butter.....	292	22 bbls. pork.....	440
271 lbs. cheese.....	49	80 bus. potatoes.....	86
\$100 worth earthen and stoneware	100	280 gals. spirits from grain	551
Gold, and silver coins..	76,500	2,020 gals. spirits from molasses	1,750
1,010 lbs. hams and bacon	150	300 gals. spirits from other sources.....	235
\$220 worth household goods	220	50 bbls. wheat flour....	400
Manufactures of iron..	1,615	All other articles man- ufactured (not enum- erated)	4,000
Jewelry	42	All other articles raw (not enumerated)....	362
120 lbs. lard.....	39		
209 gals. linseed oil....	209		
5,625 lbs. mfg. tobacco..	675		
Duck cloth.....	124	Total value exported....	\$89,856

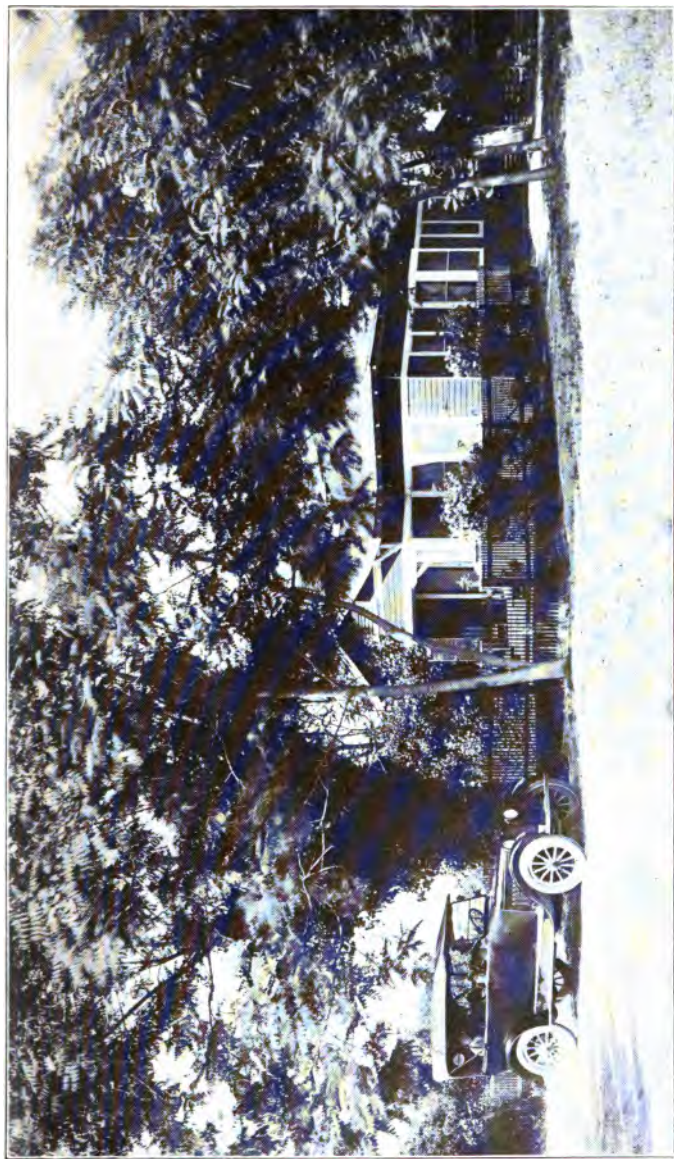
YEAR ENDING JUNE 30, 1861.
EXPORTS.

	Value		Value
25 bbls. beef.....	\$ 275	Paper and stationery....	\$ 46
Biscuit	37	Pork	625
Boards, planks, etc....	1,971	Potatoes	227
Brooms	128	Rye, oats, etc.....	473
Butter	605	Saddlery	170
Carriages and parts....	240	Soap	67
Cheese	323	Spirits from grain....	260
Copper	200	Spirits from other ma-	
Drugs and medicines...	219	terials	225
Gold and silver coins...	1,500	Tar and pitch.....	42
Hams and bacon.....	1,446	Vinegar	75
Household furniture....	48	Wearing apparel.....	307
Manufactures of iron...	1,029	Wheat flour.....	1,787
Jewelry	500	Other articles manu-	
Boots, etc.....	329	factured (not enum-	
Tobacco	661	erated)	703
Manufactures of glass..	83	Other articles raw (not	
Manufactures of wood..	426	enumerated)	1,034
Musical instruments....	200		
Onions	65	Total value exports.....	\$14,876

By 1870 exports had risen to a total value of \$915,665, and 20 years later, in 1890, they amounted to \$4,800,650. In a period of the 31 years American business was well established in the Japanese trade.

Early American Imports.

American commercial agents were very quick to grasp the fact that if the Japanese were to purchase their goods they would also have to buy the products of Japan. Another very important factor in determining this, was the ratio of exchange, and as the United States was entering upon its post-civil war prosperity, there was a constantly increasing field for Japanese merchandise.



A JAPANESE FARMER'S HOME AT LIVINGSTON, CALIFORNIA.

Commerce and Diplomatic Intercourse 23

The following tables will serve as an example of the character and value of the earliest imports from Japan.

IMPORTS FROM JAPAN, JUNE 30, 1860.

Living animals of all kinds	\$ 21	Embroideries	7
Berries, nuts, dyes, etc..	49	Potatoes	245
35,012 lbs. tea.....	4,103	Molasses	323
Silver coins.....	5,000	Almonds	589
Paintings and statuary..	41	Nuts not otherwise specified	211
Seeds, trees, bulbs, etc...	22	Whale oil.....	6
Articles of clothing.....	822	Oil from hemp seed, etc.	149
Manufacturers of copper, not specified.....	843	Raw hides and skins....	23
Piece goods of cotton...	13	Piece goods.....	2,419
Dolls and toys of all kinds	211	Raw silk.....	4
Figs	135	Sewing silk.....	11
Other fruits.....	284	Cinnamon	55
Furs, undressed on skins	16	China, etc.....	1,397
700 lbs. glue.....	57	Japanned chinaware....	5,429
Gold and silver leaf....	13	Willow	14
Honey	33	Other manufactures of wood	14
Ink	444	Firewood	79
Side-arms	661		
Manufactures of ivory..	690	Total imports value.....	\$24,847

IMPORTS FROM JAPAN, JUNE 30, 1861.

Animals of all kinds....\$	281	Wire	19
Tea	37,537	Embroideries	326
Silver coins.....	3,569	Matting	1,296
Copper in bars.....	63	Potatoes	151
Old copper.....	649	Canned meats.....	561
Personal and household.	241	Molasses	2,225
Maps and charts.....	11	Musical instruments....	46
Whale oil.....	320	Almonds	59
Seeds, trees, etc.....	73	Cocoanuts	465
Arrowroot	1,508	Whale oil.....	3
Indian corn.....	8	Hempseed oil.....	11,969
Articles of wearing ap- parel	226	Paper and stationery... 2,195	
Ready-made clothing...	276	Books in languages other than English.....	19
Coal	685	Raw hides and skin....	482
Copper bottom.....	46	Crude Saltpeter.....	121
Nails manufactured of copper not specified...	278	Sewing silk.....	7
Cordage untarred.....	1,566	Manufactures of silk...	81
Manufacturers of cotton	114	Cassia	172
Piece goods.....	566	Nutmegs	39
All other manufactures of cotton.....	4,615	Tobacco unmanufactured	370
Dolls and toys of all kinds	120	Umbrellas, parasols....	7
Dried fish.....	43	China	1,658
Fruits	1,310	Japanned chinaware....	11,179
Preserved fruits.....	472	Champagne	138
Furs, dressed on skin....	127	Claret	154
Furs, undressed on skin.	135	Cabinet and household furniture	642
Glass manufactures....	1,240	Willow	49
Glue	4	Other manufacturings of wood.....	136
Gems not set.....	11	Rosewood	109
Jewelry	51	Other cabinet woods...	18
Manufactures of hair...	105	Firewood	102
Honey	238	Shawls	11
Fire-arms	10		
Side-arms	9		
		Total imports value....	\$102,522

By 1870 the imports amounted to \$4,173,365, and in 1891 had risen to \$19,307,198. America was therefore an excellent Japanese customer, and was buying a large amount of Japanese goods. Japan was left with a very favorable trade balance, and trade was constantly growing between the two countries.

The First Japanese Immigration.

The Japanese had never been travelers. A limited number had visited China, but so provincial was their attitude that Japanese had been at one time subject to the death penalty for leaving the shores of their own country. With the development of trade came a change in Japanese psychology and some of them left the mother country seeking increased opportunities in other parts of the world.

The earliest American statistical records regarding Japanese immigration show that a total of nine Japanese entered America in 1873. In 1872 21 were admitted, of which 18 were men and 3 women. In 1891 1,136 were admitted by Immigration officials, and of this number only 113 were women. As the statistics available at this period are neither accurate nor comprehensive, the information furnished is more or less open to criticism, but there is nothing to show that the immigration was any larger than the number recorded.

The Census of 1870 reported only 55 Japanese residing in the United States. The number reported in 1880 was 148 and in 1890 it had only reached 2,039. It is probably true that not more than 2,000 Japanese arrived in any one year from 1893 to 1898.

Until 1868 emigration from Japan had been absolutely prohibited, and it was in fact not definitely legalized

until 1885, but a few Japanese sailors and students had reached the American shores.

California papers in 1869 reported a few scores of Japanese settling at Gold Hill, California. They were prospective silk growers, and were received with great favor. The promoter of the Colony expected more to follow but evidently his expectation was not realized as the project failed.

Its Character.

It can be presumed from the restrictions on immigration that those Japanese who had come to America in the early days possessed much more than the average, both of resource and initiative. The trip was a long and hard one, they were under penalties upon their return to Japan, and as a nation they were not travelers.

The American Immigration Statistics give the occupations of those who arrived in 1883 as follows:

1 Clergyman.	1 Metal Roller.
3 Engineers.	1 Hotel Keeper.
1 Clerk.	1 Laborer.
1 Carpenter.	

and the occupation of those arriving in 1874 as:

2 Clergymen.	1 Publisher.
1 Tailor.	3 Servants.
1 Cook.	2 Students.
3 Laborers.	4 without occupation.
4 Merchants.	

It is evident from these tables that professional men and men of more than the average wealth were the first to come. Japanese laborers did not possess the initiative nor were they aware of the opportunities existing in America. They are also very conservative, and up to 1891 but few laborers had been admitted to this country.

In 1891 the class of immigrants changed considerably, and of the 1,136 admitted 281 were laborers and 172 farmers. As the type of farming engaged in by the Japanese is almost wholly that requiring hand labor, it can be presumed that from an American standpoint these farmers were in reality farm laborers. The following table gives the occupations of those admitted during that year :

1 Photographer.	1 Miner.
2 Actors.	2 Shoemakers.
16 Artists.	6 Tailors.
1 Chemist.	1 Watchmaker.
1 Clergyman.	2 Cattle Dealers.
1 Dentist.	1 Cook.
2 Engineers.	172 Farmers.
1 Blacksmith.	281 Laborers.
20 Carpenters.	162 Merchants.
8 Clerks.	3 Officers.
12 Engineers.	1 Servant.
1 Gardener.	295 Students.
2 Machinists.	138 No occupation given.
1 Manufacturer.	

Most of the Japanese who came directly here during this period were young men. They came seeking opportunities to study or to better themselves in an economic way. They were, of course, drawn largely from the most intelligent and ambitious of the middle class. Along with these young men however came a smaller number of older men who had failed in business or had found farming or wage labor in Japan unattractive. A third class came from Hawaii, where a large percentage of the total number had been drawn from the poorest and most ignorant class. Many of the most ambitious of these, dissatisfied with their lot as poorly paid plantation laborers, availed themselves of the opportunity to come to the mainland.

Mexico also furnished a few, as did Canada, but from this period on, the cities furnished a decided minority, and farmers and farm laborers the majority. The motive was almost entirely economic—they did not leave Japan to escape religious or political persecution.

Place of Settlement.

As San Francisco and Seattle were the ports receiving the most of the immigrants, California, Washington, Oregon and Wyoming became naturally the places of settlement.

During this period railroad construction work was at its height. Work on many of the big transcontinentals was being pushed, and even those Japanese of the merchant class found that profitable employment could be secured in this type of work.

There is a wide discrepancy between the number of those who actually settled and those admitted. This is accounted for by the fact that despite the penalty attached to leaving Japan, there was a tacit understanding on the part of the Japanese Government with the departing emigrant that he would not be penalized upon his return to his own country, and from 1875 the Japanese leaving the mother country were permitted to return. Emigration was not encouraged, but equally it was not punished. Very few of the first numbers to arrive became permanent residents. They shifted around in the different States in the West, occupied themselves largely by hand labor, and were to a great extent itinerant laborers. It can be presumed that great numbers of them eventually returned to Japan as the census figures do not show that they settled permanently in Continental United States.

The fundamental reason for their settling in the Western States was their nearness to the port of San Francisco.

San Francisco was and still is the port of entry for the majority of the Japanese. Transportation at this time across the country was somewhat difficult, and they were able to secure employment to a better advantage in the West. The first immigration, like that of today, was largely interested in agriculture, and the opportunities in this line were unlimited on the Pacific Coast. It contained a vast area of undeveloped agricultural land and labor to bring this land to cultivation was badly needed. Land was also very cheap.

With the West as the first place of settlement it was not unnatural that such colonizing as has been done, was done in these States. It was for that reason that the so-called Japanese problem has affected only the Western States.

Emigration to California.

California was most naturally the goal of the Japanese due to the fact that most of them entered by way of the port of San Francisco and naturally settled thereabouts. California has always had about three-fifths of the Japanese population in the United States. This unequal distribution has resulted from the fact as given above, and the further fact that the climatic conditions and opportunities for intensive agriculture were better in this State than in any other.

As the immigration increased, and the percentage of laborers to those of other occupations became greater, the Japanese employment offices and boarding houses came into existence. The Japanese had made a particularly determined effort to meet the demands of those in California in need of temporary and irregular service, and a large number of these people have been thus occupied.

California agriculture requires at certain season of the year large numbers of farm laborers. The State has

developed orchards and small fruits, and these require a class of hand labor that the Japanese can and do supply. California therefore has been a favorite spot with the Japanese. He has found the best opportunities for the particular occupation he desired to engage in. A great many of his fellows have settled there, and their companionship has helped to solve his social problems. The climatic conditions he considers most desirable. California therefore became the center of the Japanese population in America, and it has remained so.

The Occupation of the Immigrants.

In Japan the farmer is rated higher than his fellows engaged in trade or industry. The Japanese farmer possessed political rights not conferred upon his city brothers, and generally occupied a much higher social scale. This condition relates back to feudal days, and it is only in Modern Japan that the tradesman or industrial worker was considered of any particular importance. From an American standpoint the Japanese farmer is really a farm laborer. The land holdings in Japan are unbelievably small. They are intensively worked, and of course worked almost entirely by hand labor. Farm animals or machinery as we know them do not exist.

As the number of immigrants grew, the number of Japanese farmers and farm laborers grew also. The early immigration was chiefly employed in the growing and harvesting of crops, and they filled a need in California agriculture that was not filled by any other nationality. Because of their ability to do a class of work that was not done by the whites, they soon controlled the hand work in the best fields, in most of the districts in the State. They did and still do practically all the work in the berry patches, and in the various parts of the State

specializing in certain vegetables, and on the truck farms near the city they do much of the work. A great deal of the seasonal work in most of the deciduous fruit district is also controlled by Japanese laborers.

The majority of the Japanese have been and are today either farmers or agricultural workers. Compared with the total Japanese population in America, the percentage of those engaged in trade or industry is small, but is increasing rapidly, due somewhat to the restrictions upon land ownership and leasing that have been passed. If the natural bent of the Japanese immigrant could be followed without interference, 95 per cent of them would unquestionably go into farming, and for this reason they do not contribute to city congestion, and its attendant social evils. As farm laborers and farmers they have found their best opportunities in California, and as the larger percentage of them have settled in this State, the Japanese problem more acutely affects California than any other section of the country.

Their Ultimate Americanization.

The most general indictment against the Japanese is that they are incapable of assimilation and therefore cannot be Americanized.

In general use these two terms are synonymous, but it is perfectly possible to assimilate a people without Americanizing them. The war proved beyond a question that many of America's foreign born, while assimilated at least economically, were not Americanized. The Japanese present a very different problem than perhaps any other nationality, but they can be both assimilated and Americanized, as subsequent Chapters of this book will show.

The process of Americanization has already set in. It must be realized that it is only within the last 60 years that the Japanese have had any contact with alien races. They therefore are a most provincial people. At the same time they are and always have been very proud. These two mental combinations present to some degree an obstacle to Americanization. The Japanese, and the laboring element particularly, are most conservative. They believe in their own traditions and themselves most fully. They therefore are not quick to respond to the different ideas and ideals met in a new environment.

After the California school question, however, the Japanese in that State realized that there was something wrong, that they must change their ways of thinking, and must attempt to adapt themselves to their new surroundings. This was urged upon them by prominent Japanese in the old country. They are ready organizers and have in the past fifteen years created a number of associations that are helping toward this ultimate end.

It cannot be expected that an alien people, particularly from the Orient, could adapt themselves to Occidental customs in a brief period. Therefore the Americanization of the Japanese will take time. The second generation is very adaptable. They learn quickly and as their environment is occidental they rapidly lose contact with the old associations.

Various agencies are in the field to teach them English, and it can be safely stated that when sufficient time has elapsed, as it has with the Italians and French and other nationalities that have been both assimilated and in most instances Americanized, the Japanese will also become Americanized.

They have all of the mental attributes necessary to citizenship, but they have not had the facilities to help them to understand the new conditions.

Diplomatic Relations Until the California School Episode.

Soon after the Harris Treaty was consummated, consular jurisdiction became very irksome to Japan. Many of the foreign powers delegated this function to merchants who were not only deficient in legal training, but many of them were also engaged in the very commercial transactions upon which they might at any time be required to adjudicate in a magistracial capacity. This system, with all its faults, worked until the patriotism of the Japanese rebelled against the "implication that their country was unfit to exercise judicial autonomy." They spared no efforts to qualify for the recovery of this attribute, and revised their laws and reorganized their law courts.

In 1871 Japan requested a revision of the Treaty with particular reference to consular jurisdiction, and sent an Embassy to America to press the matter, but as no reformation in her laws had been made, the Embassy failed.

Formal application for the revision of the Treaty on the basis of abolishing consular jurisdiction was made in 1883. In 1878 the United States had set a generous example by concluding a new Treaty on the lines desired, but made its operation conditional on a similar act by the other powers. The recognition demanded by Japan was such as had never been received by an Oriental State at the hands of Occidental nations. The European powers were very loath to grant them what they wished, and it was only after 11 years of negotiations that Japanese tribunals were allowed jurisdiction over every person within the confines of Japan, of no matter what nationality. Japan on the other hand agreed to remove all restrictions upon trade, travel and residence.

The United States Government, from a very early period, had shown its willingness to remove all limita-

tions, and although Japan was having trouble with China over Korea and difficulties with Russia which culminated in war, there was an extremely good feeling between the two countries.

This was strengthened by President Roosevelt, who took the initiative in bringing about peace between Japan and Russia. The Portsmouth Treaty was largely brought about by Mr. Roosevelt. Representatives of the belligerent nations met in America and the treaty in many ways was the salvation of Japan. She emerged from this war, in the eyes of the world at least, a victor. She knew that had the war continued for any length of time, she could not have won, but the Treaty of Portsmouth solved her difficulties and this was made possible by an American President.

While the feeling between the two governments was friendly, popular sentiment in Japan was not. While negotiations were in process, the American press reversed its attitude and became suddenly friendly to Russia. This was the first incident in 51 years of diplomatic intercourse that had created any unfriendliness on the part of either power. The generous attitude of the American Government had won even the most conservative Japanese. Every diplomatic matter had been promptly adjusted on a just basis, and the relations had been both amicable and pleasant.

The California School Episode.

There had long been agitation in California against the practice of permitting mature Japanese men to attend the primary schools. Most of the Japanese knew very little if any English, therefore their schooling began with primary work, and in this way many older boys were placed in schools where they were brought in contact

with very young boys and girls. This was resented in many sections of the State. It had been an issue, and finally culminated in the San Francisco School Board's attempt to separate these Oriental pupils and to segregate them in Oriental schools. This came in 1906, after the San Francisco earthquake.

Oriental schools were conducted on a very limited scale prior to this time, but no effort at compelling the Japanese to attend these schools had ever been made. The School Board gave as one of its reasons for this action, the desire to utilize the remaining school buildings which had not been destroyed in the earthquake and fire to the best use, and gave as its opinion that segregated schools would do this. The matter was agitated and furnished a great deal of press comment. The Japanese bitterly resented this attempt at segregation and promptly appealed to Washington, claiming that this was a violation of the treaties existing between the two countries.

At the same time a Japanese exclusion act, which had been desired by a certain element, was suggested in California and the school incident used as a pretext. The matter was argued with the utmost seriousness in the California press, but would probably not have grown to national proportions had it not been for the violation of treaty rights.

The California position was that as the public schools of California were state and not federal institutions, the Federal Government had no power to intervene. It was held that the State had the right to abolish or maintain these schools, that the education of its future citizens was purely a state matter, and therefore if the city's treatment of Japanese children was a violation of the existing treaties, it was still a state matter. The Californians went still farther, and it was proposed that if a new treaty should be consummated which would contain on

behalf of Japan's subjects, "the most favored nation" clause, the State would then exclude from the public schools all alien children of whatever nationality. Japanese children then would be treated exactly as children of all other aliens, and would not be discriminated against.

The Japanese Position.

The Japanese Government took the position that her subjects were being discriminated against in violation of existing treaties, and that if one state could refuse to be bound by a treaty, ratified by Washington, then any other state could do the same, and no future treaty would be worth the signature of a foreign power.

The Japanese Government, despite the American press comments, and the manifest hostility in California, maintained an attitude of the utmost calm. This point—the right of a state to pass legislation violating a treaty—was taken into consideration, and this point alone emphasized. The matter was left entirely to President Roosevelt's decision.

The hostility displayed by the California press and the varied reports of Japanese persecution that reached Washington, led the President to dispatch Secretary Metcalf, one of his cabinet, to San Francisco to investigate the entire matter.

Mr. Roosevelt's Position.

After a very thorough hearing, in which the Californian arguments and the Japanese position had been stated, the Secretary made his report to the President.

With his characteristic energy and foresight, Mr. Roosevelt immediately incorporated his conclusions in a message to Congress on December 3, 1906, in which he asked the following legislation :

"That an act be passed specifically providing for the naturalization of Japanese who come here intending to become American citizens," and he added, "one of the most embarrassing things attending the performance of our international obligations is the fact that the statutes of the United States are entirely inadequate. They fail to give to the National Government sufficient power to protect alien's rights and to succor them under the solemn treaties which are the laws of the land. I therefore earnestly recommend that the criminal and civil statutes of the United States be so amended and added to, as to enable the President of the United States Government to enforce the rights of aliens under the treaties. Even as the law now is, something can be done by the Government towards this end, and in the matter now before me affecting the Japanese everything that is within my power to do, will be done, and all the forces, military and civil of the United States, which I may lawfully employ, will be so employed. It is unthinkable that we should continue a policy under which a given locality may be allowed to commit a crime against a friendly nation."

In a subsequent message dated December 18, 1906, the President stated:

"I authorized Secretary Metcalf to state that if there was failure to protect persons and property, then the entire power of the federal government within the limits of the Constitution, would be used promptly and vigorously to enforce the observance of our treaty, the supreme law of the land, which treaty guaranteed to Japanese residents full and perfect protection in their persons and property, and to this end everything that was in my power to do would be done, and all forces of the United States, both civil and military, which I could lawfully employ, would be so employed."

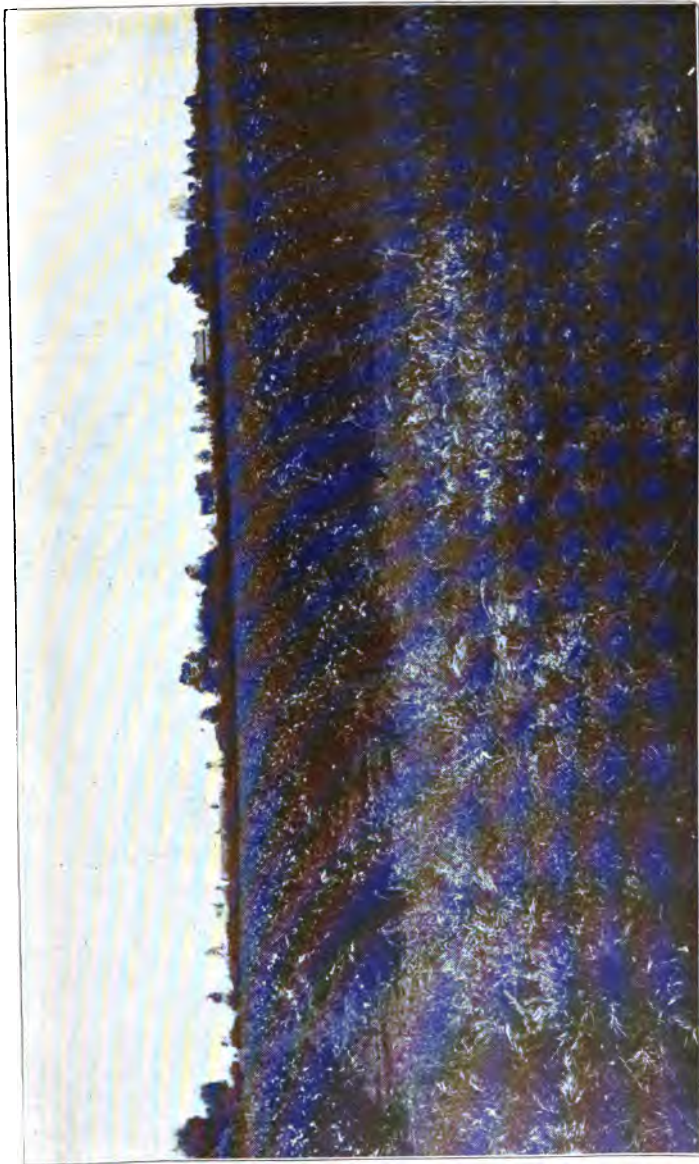
Mr. Roosevelt's position and his reputation for keeping his word led the San Francisco School Board to reconsider the entire matter. Mayor Schmitz was summoned to the White House by the President for a conference, and upon his return to San Francisco the offending provision was withdrawn by the School Board.

Its Prompt and Sympathetic Settlement.

The California school episode did unquestionably change popular sentiment in Japan from one of extreme friendliness towards America to that of antipathy. The Japanese Government maintained a dignified attitude throughout, and took into consideration all of the circumstances that had actuated California in this action. They were calmly insistent upon their treaty rights, however.

After submitting their contention they left the matter entirely in the hands of the American President. There was no effort to influence his decision, and the Japanese Government in a series of dignified notes simply set forth this admitted violation of the existing Treaties. Mr. Roosevelt not only insisted that the San Francisco School Board refrain from the action contemplated, but further threatened to employ all of the civil and military forces at his command to prevent the enforcement of school segregation. If the matter could have been handled without the sensational press comments, the feeling left would have been much better. The circulation of the California papers was entirely dependent upon public opinion, and the school incident was very prominent in the State at that time. The better class of Californian opinion was opposed to the action of the San Francisco School Board, but the papers made much of the matter and popular sentiment was perhaps with the Board.

The Japanese Government adopted a sincere attitude throughout, but they did insist upon treaty provisions being observed. The matter was easily settled by the National Government due to the prompt and energetic action of the President, but it left the whole Japanese question still open. California desired to prevent the Japanese from owning land, and also wished a limitation



A VINEYARD AT LIVINGSTON, CALIFORNIA, CULTIVATED BY JAPANESE.

upon immigration. Following the school episode there was a strong feeling against the Japanese in that state.

The "Gentlemen's Agreement."

Following the school matter, there were several matters which tended to create possibilities of friction between the two countries.

The Japanese Government was unwilling to be discriminated against in the matter of immigration. They insisted, and have maintained this stand since, that Japanese immigration was in no way inferior to that of any other nation and in many ways was superior, and for that reason they did not feel that they should be discriminated against. The Government did, however, realize that because of the difference in the standards of living and the unfriendly feeling in California, it was not feasible for the United States Government to permit wholesale immigration from Japan.

There was some agitation against the Japanese by the labor unions, particularly against the Japanese laborers. It was felt that if they were allowed to come in as they had been, in great numbers, they would lower the American wage rate, and as a consequence, the American standard of living. The Panic of 1907 had left in its wake wide-spread unemployment, not only on the Pacific Coast, but throughout the nation. The laboring element were therefore particularly opposed to Asiatic immigration.

The Japanese Government, after much negotiation, agreed to limit the issuance of passports to certain classes only, and under certain conditions. This agreement was not incorporated, nor did it become part of the Treaty, but was simply a voluntary acknowledgment by the Japanese Government of the American position. It has

since been known as the "Gentlemen's Agreement." Laborers were to be denied passports except in certain specific instances, and only a very limited class of Japanese were to be issued passports at all.

The matter of immigration was therefore solved to the best interests of both countries. From the American viewpoint, the class of immigration objected to was eliminated, and the Japanese were not placed in a position where they were forced to acknowledge the inferiority of their own people.

This agreement furnished an example of the sympathetic attitude of the Japanese Government toward all questions. They were not bound in any way to enter into such an agreement, as the then existing Treaties did not provide for this limitation on their emigration, but they met the situation promptly.

Elihu Root, at one time Secretary of State, paid this tribute to the Japanese Government at a Luncheon in New York City in October, 1917:

"I wish to say one thing. For many years I was very familiar with our own Department of Foreign Affairs, and for some years I was especially concerned in its operation. During that time there were many difficult, perplexing and doubtful questions to be discussed and settled between the United States and Japan. During that time, the thoughtless or malicious section of the Press was doing its worst. . . . There were many incidents out of which quarrels and conflicts might have arisen; and I hope you will all remember what I say of them: I say, that during all that time there never was a moment when the Government of Japan was not frank, sincere, friendly, and most solicitous, not to enlarge but to minimize and do away with all cases of controversy. None who has any familiarity at all with life can be mistaken in a negotiation as to whether the one with whom he is negotiating is trying to prevent or trying to bring about a quarrel. It is a fundamental fact about which one cannot be mistaken. There never was a more consistent and noble advocacy of peace, of international friendship and of real good understanding in the diplomacy of the world, than was ex-

tended by the representatives of Japan, both here and in Japan during all those years in their relations to the United States."

Root-Takahira Understanding.

During the latter part of 1908 the two governments consummated, in a series of diplomatic notes, an understanding relative to Chinese trade.

The Japanese had been repeatedly accused by a malicious section of the press of attempting to secure commercial preference in China. Under the so-called "Open Door" agreement, Chinese trade was to be open to all nations subject to certain spheres of influence. The Japanese Government, on November 30, 1908, through the Imperial Embassy, initiated this new understanding. The text of the understanding is given below:

"IMPERIAL JAPANESE EMBASSY,
WASHINGTON, November 30, 1908.

SIR—The exchange of views between us, which has taken place at the several interviews which I have recently had the honor of holding with you, has shown that Japan and the United States, holding important outlying insular possessions in the region of the Pacific Ocean, the governments of the two countries are animated by a common aim, policy and intention in that region.

Believing that a frank avowal of that aim, policy, and intention would not only tend to strengthen the relations of friendship and good neighborhood, which have immemorially existed between Japan and the United States, but would materially contribute to the preservation of the general peace, the Imperial Government have authorized me to present to you an outline of their understanding of that common aim, policy and intention:

1. It is the wish of the two governments to encourage the free and peaceful development of their possessions on the Pacific Ocean.
2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing status quo in the region above named, and to the defense of the principle of equal opportunity for commerce and industry in China.
3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said regions.

4. They are also determined to preserve the understanding of all powers in China by supporting by all pacific means at their disposal the independence and integrity of China, and the principle of equal opportunity for commerce and industry of all nations in that Empire.

5. Should any event occur threatening the status quo as above described, or the principle of equal opportunity as above defined, it remains for the two governments to communicate with each other in order to arrive at an understanding as to what measures they may consider it useful to take.

If the foregoing outline accords with the view of the Government of the United States, I shall be grateful to receive your confirmation.

I take this opportunity to renew to your Excellency, the assurances of my highest consideration.

K. TAKAHIRA.

Hon. Elihu Root, Secretary of State."

"DEPARTMENT OF STATE,
WASHINGTON, November 30, 1908.

EXCELLENCY—I have the honor to acknowledge receipt of your note of today setting forth the result of the exchange of the views between us in our recent interviews defining the understanding of the two governments in regard to their policy in the region of the Pacific Ocean.

It is a pleasure to inform you that this expression of mutual understanding is welcome to the United States Government as appropriate to the happy relations of the two countries, and as the occasion for a concise mutual affirmation of that accordant policy regarding the Far East which the two governments have so frequently declared in the past.

I am happy to be able to confirm to your Excellency, on behalf of the United States, the declaration of the two governments embodied in the following words:

1. It is the wish of the two governments to encourage the free and peaceful development of their possessions on the Pacific Ocean.
2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing status quo in the region above named, and to the defense of the principle of equal opportunity for commerce and industry in China.

3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said regions.

4. They are also determined to preserve the understandings of all powers in China by supporting by all pacific means at their disposal, the independence and integrity of China, and the principle of equal opportunity for commerce and industry of all nations in that Empire.

5. Should any event occur threatening the status quo as above described, or the principle of equal opportunity as above defined, it remains for the two governments to communicate with each other in order to arrive at an understanding as to what measures they may consider it useful to take.

Accept Excellency, the renewed assurances of my highest consideration.

ELIHU ROOT.

His Excellency, Baron Kogoro Takahira."

With the consummation of this understanding was closed an embarrassing situation to the two governments which had been largely brought about through the maliciousness of a certain section of the American press.

The Lansing-Ishii Understanding.

To further clarify the Chinese situation an additional agreement between the two countries was consummated in November, 1917. This was known as the Lansing-Ishii Agreement, and set forth the exact understandings arrived at between the two nations relative to the Chinese trade and concessions. This in fact reaffirmed the principle of the "Open Door," guaranteeing an equal opportunity for commerce and trade to all.

The agreement was made necessary because of the attacks made on the Japanese Government by the American press. This amounted to an affirmation of the agreement in 1907 known as the Root-Takahira understanding.

Text of the Lansing-Ishii Agreement:

"SECRETARY OF STATE
OF THE
AMBASSADOR EXTRAORDINARY AND Plenipotentiary of Japan,
ON SPECIAL MISSION.

DEPARTMENT OF STATE,
WASHINGTON, November 2, 1917.

EXCELLENCY—I have the honor to communicate herein my understanding of the agreement reached by us in our recent conversations touching the questions of mutual interest to our governments relating to the Republic of China.

In order to silence mischievous reports that have from time to time been circulated, it is believed by us that a public announcement once more of the desires and intents shared by our two governments with regard to China is advisable.

The governments of the United States and Japan recognize that territorial propinquity creates special relations between countries, and, consequently, the Government of the United States recognizes that Japan has special interests in China, particularly, in the part to which her possession are contiguous.

The territorial sovereignty of China, nevertheless, remains unimpaired, and the Government of the United States has every confidence in the repeated assurances of the Imperial Japanese Government, that while geographic position gives Japan such special interests, they have no desire to discriminate against the trade of other nations or to disregard the commercial rights heretofore granted by China in treaties with other powers.

The governments of the United States and Japan deny that they have any purpose to infringe in any way the independence or territorial integrity of China, and they declare, furthermore, that they always adhere to the principle of the so-called "Open Door" or equal opportunity for commerce and industry in China.

Moreover, they mutually declare that they are opposed to the acquisition by any government of any special rights or privileges that would affect the independence or territorial integrity of China, or that would deny to the subjects or citizens of any country the full enjoyment of equal opportunity in the commerce and industry of China.

I shall be glad to have Your Excellency confirm this understanding of the agreement reached by us.

Accept, Excellency, the renewed assurances of my highest consideration.

ROBERT LANSING.

His Excellency, Viscount Kikijiro Ishii, Ambassador Extraordinary and Plenipotentiary of Japan, on Special Mission."

"AMBASSADOR EXTRAORDINARY AND PLENIPOTENTIARY OF JAPAN,
ON SPECIAL MISSION

TO THE

SECRETARY OF STATE.

THE SPECIAL MISSION OF JAPAN,

WASHINGTON, November 2, 1917.

SIR—I have the honor to acknowledge the receipt of your note of today, communicating to me your understanding of the agreement reached by us in our recent conversations touching the questions of mutual interest to our governments relating to the Republic of China.

I am happy to be able to confirm to you, under authority of my government, the understanding in question, set forth in the following terms:

The governments of Japan and the United States recognizes that territorial propinquity creates special relations between countries, and, consequently, the Government of the United States recognizes that Japan has special interests in China, particularly, in the part to which her possessions are contiguous.

The territorial sovereignty of China, nevertheless, remains unimpaired, and the Government of the United States has every confidence in the repeated assurances of the Imperial Japanese Government that while geographic position gives Japan such special interests, they have no desire to discriminate against the trade of other nations, or to disregard the commercial rights heretofore granted by China in treaties with other powers.

The governments of the United States and Japan deny that they have any purpose to infringe in any way the independence or territorial integrity of China, and they declare, furthermore, that they always adhere to the principle of the so-called 'Open Door' or equal opportunity for commerce and industry in China.

Moreover they mutually declare that they are opposed to the acquisition by any government of any special rights or privileges that would affect the independence or territorial integrity of China, or that would deny to the subjects or citizens of any country the

full enjoyment of equal opportunity in the commerce and industry of China.

I take this opportunity to convey to you, Sir, the assurance of my highest consideration.

K. ISHII,
Ambassador Extraordinary and Plenipotentiary of Japan,
on Special Mission.

Hon. Robert Lansing, Secretary of State."

Efforts of the Japanese Government to Keep This Agreement in Every Particular.

No diplomatic understanding between two nations has been so constantly the subject of criticism as the so-called "Gentlemen's Agreement," limiting Japanese emigration to this country.

The "yellow" papers particularly have accused the Japanese Government of every violation of this agreement that could be possibly imagined. It has been repeatedly charged that the Japanese Government willfully were camouflaging the occupations of a majority of the immigrants, thus passing laborers into this country under the guise of some other occupation. It has been further charged that the Japanese Government was interested in certain colonization schemes in Mexico and that Japanese were brought across the border, thus securing entry to this country without passports.

There has never been a scintilla of direct evidence to show that the Japanese Government has in any way aided or abetted a single immigrant to enter this country in violation of this agreement. When the scare copy is analyzed it proves to be mere rumor and mostly manufactured rumor at that.

There probably have been instances where an individual applicant for a passport has misstated his occupation, and the investigation of the Government not disclosed his true status. This could happen with any class of immigration

and frequently does. In all instances where there is a question the American Immigration Officials are at liberty to hold the immigrant pending an investigation. There have been but few cases of this character and those which have occurred, do not show bad faith on the part of Tokio.

No American government official has ever charged the Japanese Government with violating this agreement, and practically all of them have paid high tribute to it. The agreement is not incorporated in any treaty, but is simply an understanding between the two governments, and it has been kept to the letter.

Commercial Relations in 1854.

The United States has for years been Japan's chief customer in silk. Almost half of the total imports from that country are and have been of that material. In the year 1917, \$124,924,951 was spent for raw silk alone and manufactured silk during the same period was purchased at a cost of \$9,085,356.

In addition to silk the imports have been tea, some minerals, copper chiefly, and various sundries. The United States and Canada are the only countries using Japanese tea in large quantities, as the European countries purchase chiefly the Indian and Chinese article. We have also imported in the sundry list: umbrellas, matches, toys, certain grades of cheap hardware, pottery and paper goods. Up to the last five years the quality of Japanese manufactured products has not been high.

The United States is one of Japan's best customers and has been for over half a century.

In exports, America has never sold the quantity or value of goods that she has purchased from Japan, and consequently the trade balance has always been with Japan. In the 66 years of commercial relations, a vast

trade has been built up between the two countries and despite the fact that Japan still retains a trade balance she is our best Oriental customer.

Japan as a First-class Commercial Power.

Emerging from her isolation, Japan has become a first-class commercial power in the shortest period of record. During the feudal days, and in fact up to the last twenty years, she was primarily an agricultural nation. Realizing the necessity of adding manufacturing to her economic scheme, she went in energetically to study the various problems this would entail. Unfortunately much of her manufacturing is done under adverse conditions. The work is largely carried on by women and children under unfavorable conditions, and as a result her workmanship has not been of the best. Japanese craftsmen have been slow to enter industry.

She has been limited in raw materials, but despite each and every handicap she has built up a substantial export trade, particularly with China, the Philippines and the surrounding countries. The Japanese have also come into shipping, and during the war practically dominated the shipping trade on the Pacific. Considering the short space of time and the immense handicaps, the Japanese have made a remarkable success of manufacturing and trade, and Japan has become a first-class commercial power.

Japan as a Customer.

American exports to Japan have been comprised chiefly of raw materials. Cotton, iron, steel, lumber and leather have formed the bulk of this trade, with raw cotton as the most important. Japan raises only a small portion of the cotton the country requires although various unsuccessful attempts have been made to encourage its growth.

Iron, steel, rods and pipes, iron plates, roofing and galvanized iron form the bulk of the manufactured products sold. Japan has always been a great importer of leather, and most of it has been purchased from this country. Recently an attempt was made to supply this want by her own products, but it is not feasible as she is not a stock raising country, and has not the territory to go into the business. The Japanese trade forms a large part of America's Oriental commerce, and has been constantly growing since the visit of Commodore Perry.

Japanese imports are given from the year 1900 to the end of 1919 in the following table:

Year	Yen.	Year	Yen.
1900.....	287,261,846	1910.....	464,233,808
1901.....	255,816,645	1911.....	513,805,705
1902.....	271,731,259	1912.....	618,992,277
1903.....	317,135,518	1913.....	729,431,644
1904.....	371,360,738	1914.....	595,735,725
1905.....	488,538,017	1915.....	532,449,938
1906.....	418,784,108	1916.....	756,427,910
1907.....	494,467,346	1917.....	1,035,792,443
1908.....	436,257,462	1918.....	1,668,143,833
1909.....	394,198,843	1919.....	2,173,459,880

Future Commercial Relations.

As the manufacturing industries of Japan develop she will need more and more raw material. There is every probability that it will be chiefly supplied by the United States.

In the cheaper manufactured articles America has never been able to compete with either England or Germany, but there is a widening field for cotton spinning and weaving machinery and also electrical and silk weaving machinery.

Japanese manufacturing interests are requiring more and more of the intricate machinery specialized in by

American industry, and it is this market and the basic market for raw materials that the United States can and will fill.

Japan has been a very good customer of America, and there is every reason to believe that if the diplomatic questions can be properly solved future commercial relations will be of benefit to both nations.

The following tables indicate the trend of the trade between the two countries. Figures are given of both the export and import trade from the year 1900 to 1919.

Year	Yen.	Year	Yen.
1900.....	491,691,840	1910.....	922,662,804
1901.....	508,166,188	1911.....	961,239,534
1902.....	530,034,324	1912.....	1,145,974,119
1903.....	606,637,960	1913.....	1,361,891,857
1904.....	690,621,634	1914.....	1,186,837,186
1905.....	810,071,627	1915.....	1,240,756,935
1906.....	842,539,000	1916.....	1,883,896,028
1907.....	926,880,291	1917.....	2,638,797,476
1908.....	814,503,135	1918.....	3,630,244,501
1909.....	807,311,354	1919.....	4,272,332,497

Divide Yen by two for dollars.

It will be seen that this trade has increased nearly ten times since the year 1900 and has doubled since 1916.

CHAPTER III.

The Attitude of Representative Americans Toward the Japanese in America.

IT is unfortunate that the enemies of the Japanese control such an immense volume of press space, and their friends so little. These people have been the subject of a campaign of press propaganda that has never been equalled in American history.

The Views of Distinguished Americans.

Irrespective of this propaganda, the Japanese people, and particularly those who have settled in this country, have some genuine friends. Mr. Elihu Root some time ago publicly paid a very high tribute to Japanese diplomacy. Colonel Theodore Roosevelt, some six months prior to his death, wrote a short pamphlet covering his views on the entire Japanese problem.

Throughout Mr. Roosevelt's political career he was a sincere admirer of the qualities that have carried these people so far as a nation. It was his firm stand that solved the California School difficulty, and upon many occasions he voiced his admiration for those Japanese characteristics which have brought Japan to her present eminence. Mr. Roosevelt was particularly incensed by the propaganda carried on against Japan when she was fighting as an ally against the Germans. Upon several occasions he paid his respects to these propagandists in no uncertain terms. His paper was written with this war-time thought as its dominant note. It is reprinted in full.

Mr. Roosevelt's Views.

"Japan's career during the past fifty years has been without parallel in world history. Japan has played a part of extraordinary usefulness to the allied cause in this war for civilization. Japan's friendship should be peculiarly dear to the United States, and every farsighted public man in the United States should do his utmost to keep a cordial working agreement of sympathy between the two nations. These three facts should be continually in the minds of every good American, and especially at this precise moment. Japan's sudden rise into a foremost position among the Occidental civilized powers has been an extraordinary phenomenon. There has been nothing in the past in any way approaching it. No other nation in history has ever so quickly entered the circle of civilized powers.

"It took the yellow-haired barbarians of the north, who overthrew Rome, six or eight centuries before the civilization they built up even began to approach the civilization they had torn down; whereas, Japan tore down nothing and yet reached the level of her western neighbors in half a century. Moreover, she entered the circle of the higher civilization, bearing gifts in both hands. Her appreciation of art and nature, her refinement of life, and many of her social conventions, together with her extraordinary and ennobling patriotism, convey lessons to us of America and Europe which we shall do well to learn. Every thoughtful American who dwells on the relations between Japan and the United States must realize that each has something to learn from the other.

"In this war Japan has played a great and useful part. That she had her special and peculiar grievances against Germany goes without saying. So had we. She took these grievances into account precisely as we took our grievances into account. But she ranged herself on the side of humanity and freedom and justice exactly as we did. Her duty has been, first of all, to drive Germany from the Pacific and to police and protect the Orient. If she had not done this it is probable that at the present moment a British and American force would be besieging Kiao Chau and that our commerce would be suffering from German raids in the Pacific. Great Britain and the United States are able to keep their fleets out of the Pacific at this moment because the Japanese fleet is there.

"But she has done much more than this. Gradually, as the war has grown, she has extended her assistance all over the globe. Her volunteers have appeared in that most hazardous of all military

branches, the air service, at the extreme fighting front. She has sent her destroyers to protect English and American troop ships and cargo ships in the Atlantic Ocean, the North Sea and the Mediterranean. Japan's part has been great; far greater than anything that she was called upon to do by her alliance with Great Britain. She first captured Kiao Chau and sank all the Austrian and German ships there. She then drove the German ships out of the Pacific. Soon thereafter she lent three of her cruisers to Russia to strengthen her fleet in the Baltic. At present her destroyers are working together with the British and American destroyers in the Mediterranean Sea and off the coasts of England, Spain and France. Her submarines have been working in company with the Italians.

"The transports from Australia and New Zealand have been convoyed safely by Japanese warships. Our own war vessels are free for conveying our troops across the Atlantic largely because of what Japan has done in the Pacific. She supplied enormous quantities of arms and ammunition to Russia. She lent Russia heavy guns and loaned her millions of dollars. She has given to the Allies quantities of copper. She has sent medical units to England, France, Russia, Serbia and Rumania. She has offset the German intrigue in India. One in twenty-eight of the people of Japan belong to the Japanese Red Cross; one in four of the Japanese in this country are in the American Red Cross. Two thousand Japanese are fighting in the Canadian army. Japan has done everything she has been asked to do or permitted to do in this war, and this statement will be questioned by no human being who is both honest and acquainted with the actual facts.

"Yet, at this very time, when Japan's sons are fighting beside ours in the waters of the Mediterranean and the Bay of Biscay and the North Sea and in the air over the western front, there are blatant Americans who have served Germany against America, who have played the German game to the limit, by striving to **make** trouble between Japan and the United States; by seeking **every** way to rouse suspicion and distrust of Japan in the United States; and by doing all that malevolent and unscrupulous baseness can do to taunt Japan into hostility to our country. There are in this country certain demagogic politicians, certain agitators seeking notoriety, and certain conscienceless and sensation-mongering newspaper owners and writers who are willing to make money or obtain preferment for themselves by any appeal to distrust and suspicion, no matter what infinite harm it does to this country. These

sordid creatures have worked hand in glove with the scarcely more sordid creatures who are paid by Germany in downright cash to advance Germany's aims, whether by striving to provoke an ill-will that might eventually produce war between the United States and Japan or in any other fashion. They have been guilty of conduct so shameful that it cannot be too strongly condemned.

"Japan has a real admiration for America, dating back for sixty years to the time of Perry. The two nations have been in relations of close friendship. The Japanese have patiently borne misrepresentation, insults and false accusations from various authors, writers and public speakers of this country. They are a proud nation. They have suffered under this vilification. They have believed that our people would themselves realize the injustice of these attacks. Their belief is justified. Our people are beginning to understand that of recent years the most flagrant of these attacks have been made by German agents who worked diligently and secretly with ample government money to create distrust between the two countries. The time has come for us Americans to show our trust and confidence in Japan as a great, loyal, modern people, whose seat at the table of the family of nations is next to ours, and who sit there on a full equality with all other civilized peoples. The rights and duties of the United States and Japan toward each other must be treated on a basis of exact reciprocal equality. Each must have full control of all things vitally affecting its own well-being; each must treat the other with frank and loyal courtesy and consideration.

"The origin and persistence of German propaganda for the purpose of embroiling Japan and the United States is now fairly well recognized. Yet until Viscount Ishii openly and publicly accused Germany of being the agent of this nefarious work, the people of our country knew practically nothing about it. At a reception given by the National Press Club in Washington to Viscount Ishii as the head of the commission from Japan, September, 1917, he made an address which was for the most part devoted to exposing these insidious efforts of Germany. He said, in part:

"For more than ten years a propaganda has been carried on in this country, in Japan, and, in fact, throughout the world, for the one and sole purpose of keeping nations of the Far East and Far West as far apart as possible; to break up existing treaties and understandings; to create distrust, suspicion and unkindly feeling between neighbors in the Far East and in the West, and all in order that Germany might secure advantages in the confusion. I do not

think that you, gentlemen, in your busy lives here during the last ten years have given more than passing attention to developments in the Far East. The well-equipped agent of your enemy and mine has taken advantage of your preoccupation or of your kindly credulity. For many years his work was easy. The world was flooded with talks of Japan's military aspirations and Japan's duplicity. Have these been borne out by history? Even now the German publicity agent whispers first in your ear and then in mine. His story is specious, and is told in dim light which falls upon sympathetic pictures cleverly painted by himself and presented to you and to me in the past. To the accompaniment of appeals to the human heart he tells to me other stories of your duplicity and to you of mine.

"For twelve years, gentlemen, up to the present time, these agents have worked among us and elsewhere persistently and cleverly. They have been supplied with unlimited resources. No wonder we have been deceived. A short time ago a bad blunder gave us a clew. The Zimmerman note to Mexico involving Japan was a blunder. It made such a noise that we were disturbed in our slumbers, and so were you. This gave a check for a time, but since, the agents have been hard at work. They were at work yesterday, and they are at work today. Every prejudice, every sympathy, every available argument has been appealed to and used to show to your people and to ours what a low, cunning enemy we have each in the other, and how much dependent we are upon the future friendship, support and good-will of Germany.'

"The Zimmerman note was an official invitation from Germany to Japan and Mexico to join in dismembering the United States; for Germany has with cynically impartial bad faith striven to draw her own profit from the ill-will she has endeavored to excite in each of the two nations, Japan and America. Every American public man, newspaper editor, speaker or writer who since the publication of the Zimmerman note has striven to excite America against Japan has been deliberately playing Germany's game against this country. Such action amounts to moral treason to the United States.

"If anyone thinks this too strong a statement, let him read what Mr. Gerard, our Ambassador to Germany during the war period, has to say:

"All during the winter of 1914 in Berlin, Germans from the highest down tried to impress me with the great danger which they said threatened America from Japan. The military and naval attaches of the United States Embassy and I were told that the

German information system sent news that Mexico was full of Japanese colonies and America of Japanese spies. Possibly much of the prejudice in America against the Japanese was cooked up by German propagandists, which we later learned to know so well.

"Japan's friendliness and good faith were strikingly shown in the early days of the war, when the question arose whether, in case of war between the United States and Japan, Great Britain would be obliged to assist Japan. This was excitedly discussed here and in England. The proposed treaty of arbitration between Great Britain and the United States came up about this time, and it was found that such a treaty was precluded by the terms of the alliance between Great Britain and Japan. It was at Japan's request that the terms of her treaty with Great Britain be revised, so as to remove the obstacle to the arbitration treaty, to which Great Britain consented. This was Japan's contribution to universal peace.

"Regarding this, Viscount Ishii said in his address in the National Press Club in Washington: 'Now if Japan had the remotest intention of appealing to arms against America, how could she thus voluntarily have renounced the all-important co-operation of Great Britain? It would have been wildly quixotic. Treaties are not 'scraps of paper' to Great Britain. Japan knew she could rely on Great Britain religiously to carry out her promise. It was my good fortune to be in the foreign office at Tokio at the time of the revision of the treaty of alliance with Great Britain, and modest as was the part I took therein, I can give you the personal and emphatic assurance that there was at that time no one in the government or among the public of Japan opposed to the terms of that revision. There is, one may surely be safe in saying, only one way to interpret this attitude of Japan. It is the most signal proof—if, indeed, any proofs are needed—that to the Japanese Government and nation anything like armed conflict with America is simply unthinkable.'

"Japan, alone among the Allies, has borrowed no money from the United States; and she has lent hundreds of millions to the other allied nations. The Japanese have made a record in war charities during the last four years which is of really extraordinary fineness and disinterestedness. The women of Japan used the same methods for raising money to be sent to Belgium and Serbia and elsewhere that our own women did. They had their 'Japan-Belgian Relief Society,' their 'Japan-Serbian Relief Society,' etc. They sent \$150,000 to the Italian refugees who lost their homes when the

Teutonic armies invaded Italy. Stimulated by these smaller but very active organizations, a movement was started which spread from end to end of the empire and then across to Korea. Its title is 'The Japanese Association for Aiding the Sick and Wounded Soldiers and Others Suffering from the War with Allied Countries.' Its president is Prince Iyesato Tokugawa, president of the house of peers. The vice-president is Baron Shibusawa, the financier so well known in this country. The fund collected amounted to \$1,000,000 and was distributed as follows:

To Great Britain.....	\$184,000	Belgium	184,000
France	184,000	Serbia	60,000
Russia	184,000	Rumania	60,000
Italy	184,000		

"Ordinarily, funds of this size and character are distributed by a committee, but this association adopted a less expensive and much more modern method. The money was sent to the Japanese official representatives in the various countries. A pamphlet was published in Japanese and in English under the title 'Japan to Her Allies,' which stated the purpose of the association and also included articles written by leading men of the country, in which they set forth their sympathy with all the sufferers, their opinion of Germany's responsibility for the war, and her abominable methods of conducting it, and their belief in the ultimate victory of the Allies. It is a remarkable publication; nothing quite equal to it has originated in any of the Occidental countries. The quality of the pamphlet is shown by the following quotation from the dignified and impressive statement of Count Terauchi, the prime minister and official spokesman of the Japanese people:

"Far removed as the empire of Japan is from the center of action, and little as the people of Japan have suffered in comparison with their European allies, Japan and her people, none the less, know the meaning of war, and are able, therefore, to appreciate the sufferings and sacrifices of their allies as their own. The people of Japan feel themselves one with the people of the invaded countries, just as the people of the allies do. They are one in sympathy and in the fight for international justice, and stand ready to share the hardships of the struggle to the fullest extent. . . . As the prime minister of Japan it is my privilege and pleasure hereby to express the sympathy and good-will of the people of Japan for the allied armies and peoples in this day of trial. . . . Though the amount

contributed may seem no more than a mere trifle in comparison with the need of the suffering nations, the heartfelt sympathy and admiration of a whole nation go with it. Those who receive the gift from Japan may well look upon it as the widow's mite that means more than all the offerings of the rich.'

"There is not time in this message to discuss fully our proper relations to Japan;—but there is always time to point out the elemental fact that this country should feel for Japan a peculiar admiration and respect, and that one of the cardinal principles of our foreign policy should be to secure and retain her friendship, respect, and good-will. There is not the slightest real or necessary conflict of interest between the United States and Japan in the Pacific; her interest is in Asia, ours in America; neither has any desire or excuse for acquiring territory in the other continent. Japan is playing a great part in the civilized world; a good understanding between her and the United States is essential to international progress, and it is a grave offense against the United States for any man by word or deed to jeopardize this good understanding.

"The case has been put in a nutshell in Viscount Ishii's eloquent and appealing address at Fair Haven, Mass., on July 4, which he closed with these words:

"We trust you, we love you, and, if you will let us, we will walk at your side in loyal good-fellowship down all the coming years.'

"All good Americans should act toward Japan in precisely the spirit shown toward America by this able and eloquent Japanese statesman."

Mr. Elihu Root.

As eminent in the field of American diplomacy as was Mr. Roosevelt in politics, Mr. Elihu Root has also paid a striking tribute not only to the Japanese people but to that government's diplomacy.

Mr. Root most certainly represents the best type of American diplomat and is considered by many as the United States' most capable Secretary of State.

At a luncheon given in New York, some three years ago, he paid the following tribute to Japan from the diplomatic viewpoint:

"There has never been in this country, so far as my observation and reading go, any more dangerous and persistent misrepresentation regarding the relations, the purposes, the character of another country with which we have relations than in the case of the relations between the United States and Japan. I haven't the slightest doubt that the misrepresentations and the attempts to create a feeling among the people who have it all in their hands now, the attempts to create bad feeling between the United States and Japan, have been very largely the result of a fixed and settled purpose, and that purpose, it seems to me growing day by day more clear, was the purpose that formed a part of the policy of the great ruling caste of Germany, which is attempting to subjugate the world today.

"For many years I was very familiar with our department of foreign affairs, and for some years I was especially concerned in its operation. During that time there were many difficult perplexing and doubtful questions to be discussed and settled between the United States and Japan. During that time the thoughtless or malicious section of the press was doing its worst. During that time the demagogue seeking cheap reputation by stirring up the passions of the people to whom it appealed was doing his worst. There were many incidents out of which quarrels and conflicts might have arisen, and I hope you will remember what I say. I say that during all that period, there never was a moment when the government of Japan was not frank, sincere, friendly, and most solicitous not to enlarge, but to minimize and do away with all causes of controversy. No one who has any familiarity at all with life can be mistaken in a negotiation as to whether the one with whom he is negotiating is trying to be frank or trying to bring on a quarrel. That is a fundamental thing that you cannot be mistaken about, and there was never a more consistent and noble advocacy of peace, of international friendship and of real good understanding in the diplomacy of this world than was exhibited by the representatives of Japan, both here and in Japan, during all these years in their relations to the United States. I wish for no better, no more frank and friendly intercourse than that by which Japan in those years illustrated the best qualities of the new diplomacy as between rulers."

The Views of Dr. Eliot.

Dr. Charles W. Eliot, President Emeritus of Harvard University, and the Dean of all academic thought in

America, is also a sincere admirer of Japanese culture. Some years ago Dr. Eliot visited the Orient for the express purpose of forming his own first-hand conclusions as to the future relations between Japan and this country. He has since written a review of economic conditions in Japan and his conclusions, which he summarizes in the following:

"The inevitable conclusion from all observation is that the United States and Japan should always be good friends, and neighbors and cordial allies."

Mr. Frank Vanderlip.

Mr. Frank Vanderlip, former President of the National City Bank of New York, and a world-wide authority on financing and economic problems, visited Japan in 1920 in an unofficial capacity for the avowed purpose of obtaining first-hand information on the so-called Japanese question. He went on the invitation of the Japanese Welcome Association, and in June, 1920, gave his conclusions in an address before the San Francisco Chamber of Commerce.

In many ways Mr. Vanderlip's views more nearly represent those of representative Americans than any other man before the public today. He is a trained observer of both economic and social conditions and a foremost authority on financial matters, particularly in so far as they affect international relations. Since retiring from active business some years ago he has devoted the major portion of his time to the study of international problems.

"I went to Japan in a wholly unofficial capacity. I received an invitation from an organization in Japan called 'The Welcome Association.' It embraced one hundred of the leading citizens of Japan—leading in business, in political life, in the intellectual life of

the nation. They invited me to pick out a party of ten men, to come to Japan with their wives and have a frank, unofficial discussion of the points of difference between the two nations. It seemed to be an important invitation,—a promising opportunity to learn something. I approached it wholly as a student of the Far Eastern question, and a student in the primary department, because my attention has been rather fixed on the other side of the world, and while I have been connected with some large business enterprises in the Orient, I have not pretended to understand very much of the Oriental question, or to know much of the Japanese problem.

"We met in Tokyo, a party of ten Americans, representing nothing and having no official standing whatever—representing no Chamber of Commerce or similar organizations—simply nine other men I picked out because I thought they were open-minded, able American citizens. And we met with a similar and considerably larger group of Japanese. The first word was, 'Put diplomacy aside—let us discuss with frankness and candor the questions involved between these two nations.' And then we began to make a statement of what the problems were, and, as we were the guests and were not experts—we were simply students—we said to these gentlemen, 'Name the Problems.' The first problem they named was one that was deep in their hearts. And they named it with the greatest sincerity and the greatest gravity,—the Japanese question in California. Then I was called on to state what we wanted to discuss, and I said there was a wider question, the question of a growing suspicion in the minds of Americans, not at all confined to California, but in the minds of all Americans, as to the purposes and aims and aspirations of the Japanese nation. We had been shocked by what had occurred in Korea; that we had suspicions as to Shantung; as to just what were the aims of Japan in that province of China, and we looked with interest on the situation in Mongolia and Manchuria, and with rather intent interest on the position of Japan in Siberia. We thought all of those questions ought to be freely and frankly discussed. That was agreed to. Then they asked that we go further; that we discuss the idea of co-operation of American and Japanese capital in the industrial development of China, and that we also discuss the question of communication between America and Japan—that is, of better cable facilities. There was the general program.

"We spent a week, meeting every morning at 9:00 and proceeding in parliamentary order with Japanese and American secretaries and

stenographers. Baron Shibusawa was made the honorary chairman. Viscount Kaneko and myself were the presidents of the conference. Now, remember, it was wholly unofficial. But I will say it assumed something more than just an unofficial conference of citizens, because the government at once began to show a decided interest, a sympathetic interest. The government officials entertained us. The premier gave us a garden party, the minister of foreign affairs a dinner. We met all the government officials, and then it went further. The elder statesmen—there are only two left—Prince Yamagata and Marquis Matsukata, each asked for an interview. The imperial household twice entertained us. The governors of the provinces, the municipalities of Tokyo, Osaka, Kyoto and Nara all entertained us in an exceedingly fine and dignified way. So that I feel that we have had, although a quite unofficial visit, a very unusual opportunity to gauge the sentiment of Japan—the sentiments of the business leaders, men high in politics, even those far back of the government, but powerful in their influence, and we had, too, a pretty close contact in some instances with the common people themselves.

“Let me make a very hasty resumé of this conference. The California question is not a question of immigration to California. That was one of the first things I learned. It is a question of the treatment of the Japanese in California. But, even deeper than that, much deeper than that, I think, is the method of approach to those questions. The seriousness of unlimited Oriental immigration into our social structure here is fully appreciated by the Japanese. Nowhere did I find a demand for any backward step in our attitude of exclusion. I did find objections to treatment that differentiated against the Japanese who are here—treatment that infers that they should not have the rights and privileges of other aliens. But, deeper than that, as I said, was the resentment—and there was a grave resentment—over the tone, the language, the nature of our approach to the questions and also the fact that there was no approach that reached to the Japanese government; that our Federal authorities have seemed to ignore the whole subject, to leave it in the hands, if you will excuse plain speaking, of politicians, of newspapers, not always moved by the highest motives, inviting anybody with deep racial prejudices to make discourteous remarks in regard to the situation.

“When I went to Japan, when I left here, I think I was a little more than open-minded. I think I failed to see as I see today the

seriousness of any opening of the door to further Japanese immigration. I left Japan with a very much higher opinion of the Japanese than I had when I landed there, but with a clearer opinion in my mind that we ought not to permit further immigration. But they take the attitude that our stand in that respect is all right—they were sorry, particularly sorry in so far as it placed them in a position of inferiority, but they said that they had met that with a gentlemen's agreement and that they had scrupulously kept that gentlemen's agreement. Now, I know in your mind there is doubt that they have scrupulously kept that agreement. I find in some minds there is a doubt that we, in the United States, have scrupulously kept it, or seen to it that it is kept scrupulously. I am told here that, perhaps, any criticism might first fall upon our own authorities, if there has been any violation of that agreement.

"They said then, further, that they saw the force of the objection that was made to the so-called picture brides, and that they had met that and would scrupulously keep that agreement as soon as the few who still had been contracted for had arrived here.

"So the question of additional immigration or the question of bringing in picture brides was disposed of so far as they were concerned. They said that they believed they could dispose of every question, if they were approached with courtesy and sympathy and some understanding of their own situation. That is where this Japanese-California question rests in my mind; that if you will approach it not in the language of the political arena, not with emphasis on racial prejudices, but if you approach it through the Federal Government, which is the only approach that can be made to the Japanese government, that everything you seek to accomplish—every reasonable request that you could make could be adjusted and the whole situation left in a position of good feeling. But if there is approach at all, if you merely make it a football of politics and prejudice, you have got a larger question than the California question. You have not only a national question but an international question."

The Attitude of Representative Californians.

Not only are the men of large affairs in all walks of American life admirers and friends of the Japanese, but the same can be said of the representative Californians.

The author has republished and reprinted the various addresses and papers given above for the purpose of definitely showing that the best class of Americans are not in sympathy with the Anti-Japanese propaganda, and a great many of them,—genuine admirers of the Japanese.

The Japanese problem is almost entirely a made one. It has been created by a certain section of the press and the political element in California. The Californians of larger experience are free from this prejudice and are opponents of this propaganda. Unfortunately their views are not as easily ascertained and are given scant publicity.

In the recent campaign held in November, 1920, at which California reaffirmed the Anti-Alien Land Leasing Law, and, in fact, strengthened the previous act, this legislation was opposed by several eminent Californians, including Dr. Lyman Wilbur, President of Stanford University, Mr. Herbert Hoover, Secretary of Commerce, and Dr. Mary Rinehart, President of Mills College.

Responsible opinion in California, aside from political circles, has always been in opposition to the foolish restrictive legislation that state has adopted. The only real problem that exists is that of immigration. It is conceded from all sources that the United States cannot absorb any great quantity of Asiatic laborers, whether Japanese or Chinese, simply because of the difference in the standard of living. It is also conceded that those Orientals who are here and have gained admission by legal methods are entitled to fair treatment,—the same treatment that is accorded any other National. This feeling is not confined at all to representative Americans but is equally shared by the best element in California.

The Japanese problem has become a political question in California simply because the creation of racial prejudice offers means of advancement to a certain type

of politician. The better element deplores this fact and realizes that the solution of the problem existing today must be reached through National channels, and that nothing can be accomplished except harm by the restrictive measures that have been adopted in the past and are constantly being urged in California.

The San Francisco Chamber of Commerce.

It was this feeling that led the San Francisco Chamber of Commerce, in the face of the bitterest of opposition, to oppose the amendment to the Alien Land Law at the election of 1920.

The following is a quotation from the resolution opposing this initiative measure:

"The real problem disturbing the people of this State is in the last analysis one of immigration. The chamber believes that further immigration to our shores of those whom we make politically ineligible to citizenship should be forbidden, and that the federal government should, either by treaty, or by legislation, but preferably by treaty, accomplish that purpose. State legislation cannot deal with this ultimate problem, and hasty or ineffective action by the State through an initiative measure that is after all futile, and likely to stir a spirit of irritation and hostility, can, in our opinion, only operate as an embarrassment and may even prove a hindrance to the Federal Government in the attainment of a final solution of the question of immigration."

This particular Chamber of Commerce is one of the largest and perhaps the best in the United States, and this was a particularly fine thing for it to do, in view of the fact that the Anti-Japanese forces center in San Francisco and vicinity.

Propaganda Against the Japanese.

The immense volume of propaganda that has been directed against the Japanese, both as individuals and as

a Nation, is certainly unequalled in American history. Our history is full of the prejudices that have existed at one time or another against other Nations, but no Nation has ever been subjected to such wholesale misrepresentation, abuse, and vilification as the Japanese.

As California is the center of the Japanese problem, it has until the last two years also been the headquarters of this propaganda. California was the first State to be affected to any great extent by Oriental labor. Her port of San Francisco has for years been the terminus of most of the Pacific Steamship Companies. In her early history, the Chinese furnished a large part of manual labor. The California employer had and still possesses a genuine affection for the Chinese, an affection that he in no way bears to the succeeding Asiatic,—the Japanese. This is primarily due to the fact that the Chinese were content in most instances to remain laborers and have always been regarded as being dependable, whereas the Japanese are very much more ambitious and will not work for hire if they can possibly work for themselves.

California, affected by the Oriental labor problem, led in the fight for the exclusion of the Chinese. However, it was not the employing classes which sought this exclusion, but rather a new element that had become exceedingly important in the political life of the State, namely, the Labor Unions. In California, labor is perhaps as strongly, or more strongly organized, than in any other State in the Union. For thirty years or more the Labor Unions have exercised an exceedingly strong influence politically, and they are bitterly opposed to the Chinese and played a large part in securing the passage of the Exclusion Act.

Following the Chinese came the Japanese laborer. A successful fight against the Chinese had been made, and

it was only natural that the Japanese, because of their ability to work for lower wages (this was the leading objection to the Chinese), should now become the center of labor opposition.

In 1915, the *Outlook* published the following editorial in reference to Anti-Japanese articles:

"The Hearst newspapers which make it their business to stir up bad feeling between the different classes of society, and between the nations, have been indulging in one of their most elaborate misrepresentations of the Japanese. They have published in the most sensational way, and with blood-curdling illustrations, two installments of a book entitled 'The War Between Japan and the United States.' The alleged translation of this book with illustrations, covers two pages of some, if not all, the Hearst newspapers, and is obviously intended to convince the readers that what Bernhardt did in the way of defining German plans for the future, the Japanese writer has done in defining the Japanese plans for the future. There is this great difference, however,—Bernhardt is a well-known German military officer; the author of this book is obscure and the Japanese say an unknown person.

"This book was written three years ago, and published anonymously. It attracted very little attention. The Japanese, who are familiar with conditions at home, declare that it made no impression and was promptly forgotten. In the screaming headlines of the two installments in the Hearst newspapers it is characterized as 'Japan's most popular book, issued by its powerful and influential Defense Association.'

"The book itself is preposterous, and the translation is more preposterous than the book. Japanese who have compared the two call attention to wide divergencies between them, and to the introduction of entirely new matter in the translation."

The Unthinking Propaganda.

Japanese relations have frequently been prejudiced by the number of honest but unthinking people who believe most of what they read. It is entirely natural that a group of people should rely upon the propaganda publications for

their information. This group unquestionably are perfectly honest in their opinions, and they somewhat impede the final solution of the difficulties that have existed between the two countries.

Then there is an element who cannot understand the Japanese viewpoint. There perhaps are as many Japanese who do not understand the American viewpoint. As a consequence, difficulties are bound to arise.

Present Diplomatic Questions.

Apart from the various people who have their own particular welfare to serve, as these propagandists and the California politicians, there is no feeling against either Japan or the Japanese people, and no diplomatic question that cannot be solved by the National Government.

The enemies of the Japanese claim that the Gentlemen's Agreement is constantly being violated and that vast numbers of Japanese are coming into this country. This the Japanese declare to be untrue, and in all probability it is untrue. Certainly they have never proved this contention and the American Government has never yet questioned Japanese faith in keeping this agreement. This agreement limiting immigration has been strengthened voluntarily by the Japanese themselves in the elimination of the so-called "picture brides," and as it stands, it is probably adequate to meet every requirement.

The Oriental Viewpoint.

Competent observers and students contend that the Japanese are quite willing to limit immigration. They sympathize with the American stand and fully appreciate the fact that America cannot absorb any great number of Japanese. On the contrary, they cannot understand why

those Japanese that have been permitted to enter this country by the National Government should not be accorded the privileges extended to any other National.

The Japanese cannot and do not believe that they are an inferior people, and they bitterly resent any attempt to classify them as such. They have agreed to limit immigration; they have voluntarily strengthened this agreement, and they do not understand why any other problem that arises is not approached through the proper channel,—the American State Department.

The American Viewpoint.

The viewpoint of all American diplomats has been one of conciliation. Mr. Elihu Root, the Dean of American diplomats, has expressed his faith in Japanese diplomacy. The big question was that of immigration. The American Government could not permit wholesale immigration because of the difference in the standard of living. This, the Gentlemen's Agreement accomplished, and there have been no difficulties between the two nations that have not promptly been settled. The American Government has not interfered in California's treatment of the Japanese except in the instance of the San Francisco School Episode, when Mr. Roosevelt insisted upon the fulfillment of treaty obligations.

Mr. Lansing, former Secretary of State, attributed, in a public utterance, the suspicion between the two countries to a prejudiced and hostile American press campaign. As the question of immigration has been settled in a manner satisfactory to both nations, there is no problem existing between the two countries today, except the unwarranted prejudice that has been created in some circles by self-seeking propagandists.

CHAPTER IV.

The Japanese Association of America.

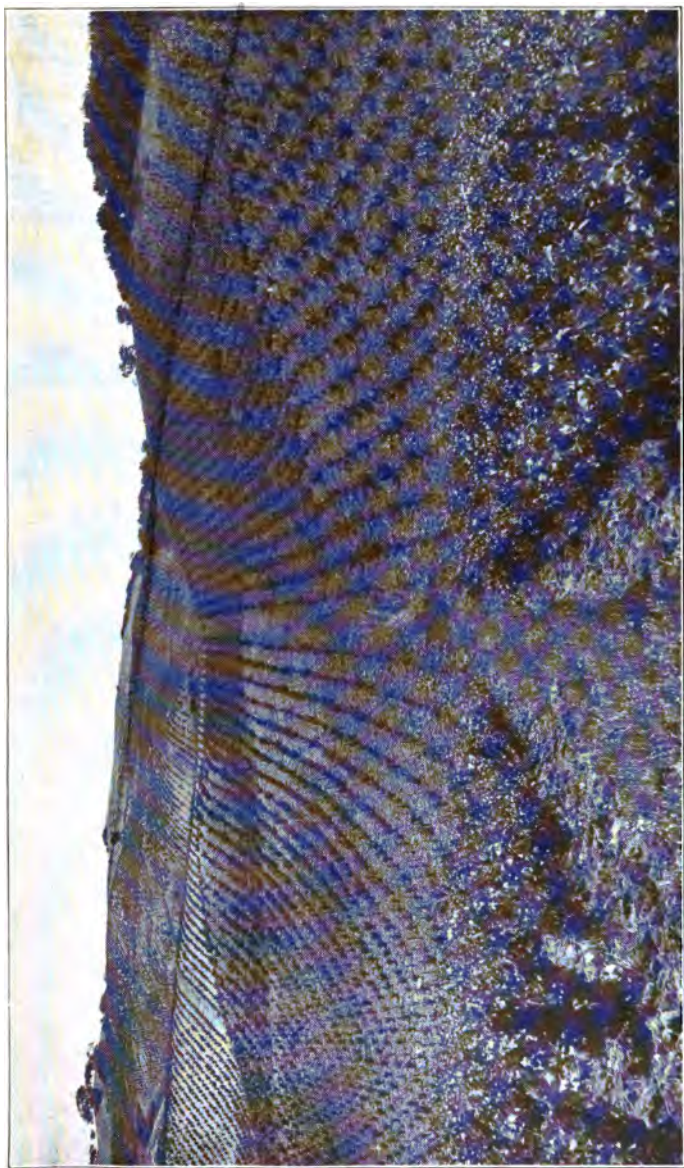
PERHAPS no one activity of the Japanese has been more constantly the target for unfriendly propaganda than that of the Japanese Association of America.

Any review of the work of this Association will show that as a matter of fact the organization is exactly what the name implies,—simply an Association of American Japanese, organized primarily for the social benefits it confers, but finding that its field of usefulness could be enlarged, it has grown into an active society for the betterment of the condition of its members.

Its Organization.

The Association was incorporated under the California State Law in August, 1900, and became the central organization for 40 affiliated associations, covering the northern part of the State, and the States of Nevada, Utah and Colorado, with a total membership of 16,000. While its original purpose was entirely social, the executives of the Association soon found that it could be of the utmost value in disseminating information as to American customs, and in generally assisting the incoming Japanese to place themselves. It will be remembered that the primary motive actuating the Japanese immigrant is his own economic betterment,—exactly the same motive which actuates 99% of our immigration.

Most frequently the immigrant has no knowledge of English, an exceedingly hazy idea of the customs and laws of his new home, and as the Japanese are by tem-



A JAPANESE VINEYARD IN THE VALLEY OF THE MOON, CALIFORNIA.

perament and training scrupulous in observing the social customs, what more natural than that they should depend upon the advice of some organization composed of their own people who had preceded them? The Japanese Association has done a very great deal for the immigrant, not only in assisting him to find himself economically, but in efforts to acquaint him with the customs and laws of the section he settles in. More recently, the officials of the Association have realized that if the propaganda which has been conducted against them shall be rendered harmless, they must find some way of teaching their members English and of ultimately Americanizing them. The Association therefore promptly embarked upon this new activity,—that of Americanizing their membership.

Its organizers and officers show a typically American concept of this form of an Association. It has a delegate convention consisting of a certain specified number of representatives of the different affiliated Associations. This Convention meets once a year, in January, and discusses and adopts a policy and budget for the ensuing year. A Board of Directors is elected from the affiliated Associations, and they supervise the work, subject to the Committee on Management, composed of 7 members, which is selected by this Convention. The President assumes general supervision, but is limited in action by the By-Laws, and the agreement of the Association. The General Secretary, the Assistants, and the executive councils are selected by the Committee on Management, which is also responsible for the general business of the Association. When the necessity of incorporating a new Association which desires to be affiliated with the central organization arises, an application showing detailed

reasons is submitted, and permission obtained from the Central Association. This permission is only issued upon recognition of the necessity by the Board of Directors. It is perfectly apparent that this Society does not differ in any manner from literally thousands of other fraternal, religious and social organizations with membership, and in fact the Association does show in its officers and directors, that it is on the order of any American corporation.

Its Freedom from Governmental Influence.

Frequently the statement has been made by unfriendly newspapers that this Association was directly responsible to the Imperial Japanese Government, and received financial support from it. This has been as frequently denied by the executives of the Association itself, and so far there has never been a scintilla of proof that the newspaper statements were true. The revenues of the Association are raised through a 15% assessment on the membership fees collected by the local organizations. Fees are also charged for the making out of certain certificates and for legal advice and immigration aids. From this revenue the entire appropriations for the various activities are made. The expense of conducting the numerous departments and activities of the Association is, in fact, a very limited one, and the revenue derived from the membership has, in some instances, not been of sufficient size to carry on all of its work. Therefore the Association has found itself in the position where it has had to appeal for voluntary contributions to the people at large. Certainly this does not indicate that it is receiving or has received any aid from the Japanese Government. This institution is in fact a self-perpetuating, independent body with no relation

whatever with the Imperial Government of Japan, just as a thousand other organizations of different nationals living here.

Its Purpose.

The purpose of this society is exceedingly well stated in the original agreement between the affiliated bodies, which states that:

“The purpose of this Association shall be to elevate the character of every Japanese resident in America; to promote his or her happiness and prosperity and to cultivate a better understanding between our people and the American people.”

In carrying out this purpose, the Association has assumed a guiding hand over the Japanese immigrant. The Society has constantly at the Immigration Office at all ports where Japanese immigrants are received, a secretary who assists the newcomer through the formalities of landing, and also sees that he has a fair conception of what is expected of him as a resident in this country. This is done by literature and represents an extensive part of the Association's work.

Some time ago, Congressman Albert Johnson, Chairman of the House Committee on Immigration and Naturalization, is quoted as having said in Seattle:

“This Committee has been unable to find a Secretary of any of the Japanese Associations, local or otherwise, who kept a register of how the Japanese applying for membership entered the United States.”

The Congressman's statement is quite true. There is nothing incumbent upon the Japanese Association to determine whether or not an incoming immigrant is proper to admit. It certainly is not incumbent upon them to ascertain whether or not their members were properly admitted into the United States, any more than upon

the French, Italian, or any other social organization. That is a function exclusively for our own immigration officials, and a United States Government duty only, and certainly not one for any civilian organization to undertake.

It has never been proved or contended that the Japanese Association of America has not been quite willing to furnish the immigration officials with any information which they might have as to the character, antecedents and mode of admittance of any of their members. The Society has, since the California question has come up, taken steps to determine the character and antecedents of any incoming immigrant who applies for admittance under the present laws. It will further see to his or her proper admittance.

Its Accomplishments.

In furtherance of its plan of Americanization, the Association is utilizing every possible opportunity,—as for example: It is now publishing a pamphlet which is distributed to women aboard incoming steamers, describing and explaining the American customs and manners, mode of living and dress, and etiquette, both private and public. This is done to facilitate the immigrant's understanding and to equip her for some knowledge of what is expected of her here.

The Association for years has employed an advisory attorney, and a special secretary to take charge of the legal work of its members. It is the duty of this department to see that every important American law, such as conscription, revenue legislation, land laws, corporation laws, and any legal measure that may have a direct bearing upon the Japanese here is promptly translated and a copy of the translation sent to their membership.

This aspect of the work is to prevent the Japanese violating a law they do not understand. It is done by no other association of aliens, and at least shows a very decided intention on the part of this organization to see that its members understand the law. This particular department extends advice to its members for the purpose of settling any legal difficulty that its members may get into, either with another member, or with American citizens.

The association has been particularly active in its efforts toward education. Its executives realized early that 90% of the difficulty which an immigrant might get into would arise from his failure to understand elementary facts of American civilization. It has, therefore, striven to teach them that assimilation is the first and foremost step in their success, and to convince them that by contributing to the national interests they can attain their own economic development.

This organization is constantly conducting women's meetings where both American and Japanese speakers impart advice as to the Japanese woman's social position here and the further education of their children. They have published a number of pamphlets with reference to birth and care of children, and have translated a number of American books on these subjects, particularly that on Sanitation by the State Board of Health, "Care of the Children," and a "Prenatal Guide." Some \$2,000 a year is set aside for this work.

The Americanization project received particular attention and a new impetus when the American Government laid down the general plan of the so-called "Americanization Campaign." The Association immediately joined this movement and made of it a fundamental of their work,—in co-operation with the associations of Los Angeles, Portland and Seattle. Every effort is made to encourage its membership to learn English, and text

books are furnished for this particular work. Various publications have been translated to impart a knowledge of American life to the Japanese here, so that they may understand Americanism in the full meaning of that term. The Association employed at this time a man educated in America, who canvassed their entire membership. It was his duty to see particularly that the older settlers were provided with Japanese-English text books, and that teachers were supplied to classes which he organized for both women and children. Lectures were also given by men and women of prominence. They have added to their various lecture classes, until they now give lectures at stated times on American history and Civics, Economics, Industry, Religion, Education, Social Life and Good Housekeeping, Health and Hygiene, and the like. The Japanese schools, churches, Young Men's Christian Association, Young Women's Christian Association, newspapers and magazines, were asked to co-operate in this campaign, and most of them responded eagerly. The Association spends something like \$5,000 a year on this particular phase of the work.

Realizing the necessity for statistics, the Association has developed a Statistical Bureau, which has been found to be particularly reliable, with reference to the facts regarding population and industrial activity of the Japanese residing within its jurisdiction. The results of these investigations are published yearly and are presented to the American people as actual facts for their fair and impartial judgment of the Japanese question. Needless to say, these statistics are not published by the large number of prejudiced American newspapers.

During the war the Association carried on an active campaign to secure Liberty Bond subscriptions and subscriptions to the Red Cross from its members. With the return of peace this energy was directed into the channel

of finding a means for the better understanding of questions arising between the Japanese and American people. They have placed themselves on record, before there was any particular agitation, against the practice of picture marriages, not because they believe the picture marriage custom is an immoral one, but simply because they do not believe it will ever be fully understood by the average American, and therefore would always be a subject that would produce inharmony.

The Association also furnishes advice and information to American tourists to Japan and has been a great help to travelers in that country.

Another very important work of the organization is that of issuing certificates to the resident Japanese who wishes to apply to the Japanese Government for a passport for a member of his family,—“the parent, wife or minor,”—to come to this country. He is required to obtain from the Japanese Consul General in San Francisco a certificate as to character and occupation. This certificate is issued only after careful inquiry into the applicant's character, his business associations, and his personal conduct since his arrival in America. The Association, under the official recognition of the Consul General, assumes the responsibility for making this investigation.

It is apparent in reviewing the activities of the Association, that they do not differ from those of many other organizations, such as the various Polish societies, French societies, Italian societies, etc., except that the Japanese Association is decidedly more energetic in keeping track of its membership and in directing their activities.

CHAPTER V.

Japanese Population in California.

PERHAPS no one element of the Japanese question has been more liberally discussed than that of the Japanese population in California. In fact, if the alarmist press and those gentlemen who are using this problem as a means of fulfilling their political ambitions could be believed, the Japanese would already be the dominant element in that State.

The situation has been variously described as "dangerously alarming" and a "menace to the dominance of the white element." As though the ratio of 87,279 Japanese to the total population of 3,426,861 could be dangerously alarming!

Class of Immigrants.

No less a subject of discussion is the class of immigrants received from Japan. Under the so-called "Gentlemen's Agreement," which is the basis of the unwritten treaty obligations between the two countries, Japanese laborers are excluded from passport privileges. It was the understanding between the two countries at the time this agreement was consummated, that the Japanese Government would prohibit for all time the issuance of passports to their laborers, except with certain restrictions. It is this particular phase of the problem which is so much in dispute. The Anti-Japanese press has frequently made the charge that from 10,000 to 12,000 Japanese laborers are coming into the United States yearly, both through the issuance of passports in

violation of this agreement, and illegally by coming over the Mexican border. A careful and impartial analysis, of course, does not substantiate this claim.

Under the Gentlemen's Agreement, the only Japanese admitted at all are: First, former residents of the United States; second, parents, wives and children of residents; and third, settled agriculturists. This is, of course, in addition to the non-laboring Japanese, such as diplomats, merchants, financiers and students, who are free to come without restriction.

It is perfectly simple for the Anti-Japanese Press to make this charge, but authentic figures of the Commissioner General of Immigration give the total arrivals as 11,404 in 1919, and departures as 8,328, so that the net gain would be slightly over 3,000 in actual immigration from Japan to the United States in that year. Consequently, if the entire 3,000 were Japanese laborers this contention would still fall short by 7,000 of the number claimed.

The following table gives the total arrivals and departures to and from the Continental United States during the past twelve years, and is absolutely accurate:

Year	Arri- vals	Depar- tures	Year	Arri- vals	Depar- tures
1908	9,544	4,796	1914	8,462	6,300
1909	2,432	5,004	1915	9,029	5,967
1910	2,598	5,024	1916	9,100	6,922
1911	4,285	5,869	1917	9,150	6,581
1912	5,358	5,437	1918	11,143	7,691
1913	6,771	5,647	1919	11,404	8,328

(Note—These are official figures of the Commissioner General of Immigration).

As Japanese laborers must come under these classifications, and as those included in the first class are compelled to return to America within 18 months following their departure, there could be but a slight danger under

this classification. The number coming under Class Two would also be very limited, and it is an open question as to whether those Japanese who have settled in America as agriculturists could still be classified as laborers.

The Japanese Government, of course, under the Gentlemen's Agreement, does not issue passports to laborers other than those coming under these restrictions. In some instances, however, there has been a conflict of opinion as to the occupation of the immigrant. The Japanese Government may, for instance, issue a passport to a Japanese immigrant whom it believes to be a non-laborer. The American Immigration Officials may regard him as a laborer. This is quite conceivable because of the difference in classifying occupations in the two countries, but in all these instances the United States Immigration Officials' ruling would prevail and this immigrant would be excluded.

The following figures show the number of arrivals classified as laborers and non-laborers:

Year	Laborers	Non-Laborers	Year	Laborers	Non-Laborers
1909	675	1,757	1915	2,214	6,815
1910	589	1,909	1916	2,958	6,142
1911	726	3,556	1917	2,838	6,321
1912	894	4,464	1918	2,604	8,539
1913	1,331	5,400	1919	2,278	9,126
1914	1,762	6,700			

(Note—These are official figures of the Commissioner General of Immigration).

Unfortunately, the classification as to departures cannot be given because statistics are not recorded as to the occupations of those departing. It can be presumed, however, that with a large number of departures many would be laborers by occupation.

Another element of the subject which has furnished literally reams of copy for the Anti-Japanese press is that

of the so-called "Picture Brides,"—Japanese wives arriving in this country. So varied have been the estimates made that no exact figure has ever been agreed upon by the Anti-Japanese element, but the following figures are compiled from the records of the San Francisco Immigration Office and show that a total of 5,273 Japanese women have been admitted through this port in the last eight years. The table is given by years:

Year	Number	Year	Number
1912	879	1917	504
1913	625	1918	520
1914	763	1919	668
1915	823		
1916	486	Total	5,273

The subject of so-called "picture brides" is unquestionably a delicate one and one that is exceedingly hard to comprehend by the average American. The question, however, simply resolves itself into one of a difference in social customs. In Japan, like many other countries, the question of marriage is left largely to the parents. The wishes of the individuals are entirely ignored on the theory that the mature experience of the parents better fits them to choose the wife or husband for their children. The Japanese are exceedingly economical, being made so by the limited economic opportunities open to them, so it seems entirely reasonable to the young Japanese living in America, who desires to marry, that instead of going to the expense of returning to his home, he should write to his parents and ask that a suitable girl be selected to become his bride. The parents, following an established custom, fix upon an eligible person. They then intimate to the girl's parents that they are desirous of securing her marriage to their son in America. The parents on each side spare no pains in inquiring into the character, social standing, family relations, health and education of

the young people. If this investigation is satisfactory the young woman departs eventually for San Francisco and her new home.

From the American viewpoint the picture bride is exceedingly hard to understand, but it must be kept in mind that the older nations generally do not view marriage from a romantic angle, but are exceedingly practical. Because of the agitation and misunderstanding that has arisen over the matter of picture brides, the Japanese Government has voluntarily agreed to restrict further immigration of this class except in a few isolated cases. Therefore, in the very near future no more picture brides will be admitted, and this class of immigration stopped entirely.

The one important factor that the Anti-Japanese press does not take into consideration is the number of departures yearly. They are very quick to believe their own version of the number arriving, but departures are never given. There has been a decided increase in the number of arrivals beginning in 1914, but this has been largely offset by the number of departures. This was due entirely to the war. Japanese officials and business men, going to Europe on war business—and it must be remembered that Japan was one of our allies—have passed through the United States and are therefore counted as arrivals. The figures for arrivals of this class must be twice the actual number, owing to the fact that they are counted at Pacific ports upon arrival from Japan, and again counted upon their return from Europe at Atlantic ports. They are, however, listed only once as departures at the Pacific ports on the way home.

Another factor which has increased this immigration has been the increased number of Japanese students who would have normally gone to European universities, but because of the war came to the United States. There

was also an enormous increase of American-Japanese trade during this period, and this caused many Japanese firms to send agents to America to establish branch offices and agencies in the various American cities.

A thorough investigation and a review of the actual statistics does not show any alarming immigration from Japan to this country, and it certainly does not show any willful or wholesale violation of the "Gentlemen's Agreement" in the admittance of laborers.

A summary of the class of immigration in the last four years will show that it has decidedly improved, and in this period we have received a large number of Japanese students and technical men who came to the country primarily for educational purposes, but stayed because of the superior advantages. The quality of Japanese immigration is and has been in every way superior to that received from many other countries which were practically without restriction.

Actual Japanese Population.

While those forces that are hostile to the Japanese are in agreement upon most phases of this question, there is no unity of opinion among them as to the actual Japanese population in California. This population is variously estimated, depending wholly upon the source. The imaginative Mr. V. S. McClatchy has placed his estimates of this population as over 100,000. Mr. James D. Phelan, of San Francisco, estimated it somewhat higher in his recent campaign for the United States Senate, in which he was defeated. The Hearst papers have their own individual estimate. But there is in fact no reason for depending upon any one individual estimate. There are perfectly accurate statistics compiled by the State Board of Control as well as the United States Federal Census.

The official figures of this Board show that there are 87,279 Japanese resident in the State of California, and there is, of course, a strong presumption that the State Census takers are quite as accurate as either Mr. McClatchy or Mr. Phelan.

Now it is true that there has been a decided growth of the Japanese population in the last ten years, particularly in the birth rate, but when the subject is impartially and carefully analyzed, there is nothing particularly alarming in this increase.

It is impossible to get the proper perspective without considering the Japanese population from 1900 and comparing the ratio of Japanese with that of the white population. There can be no attempt made to deny that the Japanese population has increased materially in California in the last 20 years, but so has the white population, and comparison of ratios is the only proper way to arrive at exact conclusions.

In 1900 the Japanese numbered 10,151 out of a population of 1,485,053. By 1910, the Japanese population had increased to 41,356, but the total population of California in the same period had increased to 2,377,549. In 1920 the Japanese population had risen to 87,279 against a total population of 3,426,861. Viewed separately, the Japanese population has shown a very marked increase in this twenty-year period, but when the ratio to the total population is considered it is perfectly preposterous to claim that the dominance of the white element is threatened. Certainly no one could possibly conceive that 2% of the total population could be a menace to the other 98%.

The actual average yearly increase of Japanese in the State of California has been about 4,600. The figures given are official State figures and must be taken as accurate. The Japanese Association of America, which is

particularly interested in vital statistics concerning its people, has a slight doubt as to the accuracy of the figures of 1910, nor do they place the last figures as high as those given by the State Board of Control.

The Japanese, owing to the fact that many of them do not speak English, present a problem to the census takers, and because of this there unquestionably have been mistakes made by even the State Board. The Japanese Association, on the other hand, employs native census takers and is in a position to be in very close touch with all their people in California. According to their figures there are 78,628 Japanese residents of the State, and about 5,000 temporarily absent in Japan, or a total of 83,626,—a difference of about 4,000 in that of State figures.

It is well also to consider the various reasons underlying this increase in population and to determine the exact number that have been admitted as immigrants and the exact birth rate.

From 1910 to 1919 American immigration statistics show that 32,196 Japanese were admitted. This number added to the 41,356 shown by the census of 1910 accounts for 73,552. During the same period, however, 7,910 immigrants departed from the United States and returned to Japan, leaving a balance of 66,442. Immigrants from Hawaii, however, added 506 to this number, and the registered births for the same period were 27,828, making a total of 94,776 accounted for. The reported deaths for this period were 7,497, and deducting this from the 94,776, a figure of 87,279 is arrived at, which is the exact census of the State Board of Control. Certainly there can be no dispute as to this figure, for it is official, and the State officials, generally speaking, certainly cannot be considered pro-Japanese.

It is true that this population has more than doubled in

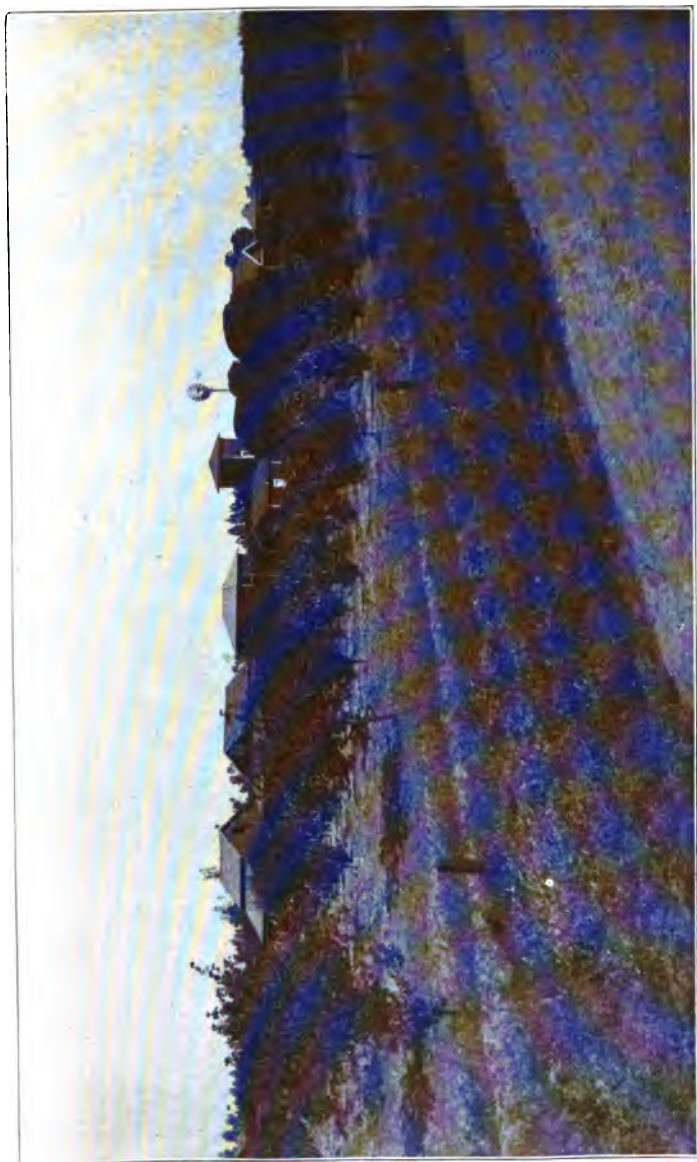
the last 20 years, but the author submits for the consideration of the reader the reasons underlying this increase. It is absurd to assume that the very small portion of Japanese as compared to the total population can in any way interfere with or disturb California business or California agriculture.

Citizens by Birth.

The high birth rate among the Japanese is used as one of the strongest arguments against them by the Anti-Japanese agitators. It has been stated that if the present birthrate should continue there would be over 1,000,000 Japanese in the State of California within half a century, and the whole population outnumbered, and that at no distant period.

The State Board of Control gave the birth rate among the Japanese as 46.44 and among the white population as 16.59 per thousand respectively. Assuming that these figures are reliable and taken as a whole they show a ratio of 3 to 1 to that of the white. They still do not prove the menace that the anti-Japanese propagandists would have us believe. As an elementary fact, sex distribution, marital conditions, age groups and age composition must be carefully studied before accurate conclusions can be reached. It is unfair to compare the birth rate among the Japanese immigrants with that of the white population unless you compare at the same time the intellectual status, the age, social environment and income of the groups compared. The birth rate of the white population as distinguished from the immigrants, whether white or Japanese, is exceedingly low, and has been the subject of a great deal of study by economists and social investigators.

The birth rate of these people does not show a higher ratio than that of the newly arrived immigrant from



A JAPANESE FARM AT LIVINGSTON, CALIFORNIA.

Pictures showing the Fruit Bearing Trees and Vines in the Livingston District, California.
This land was but a few years ago a barren desert waste.

Southern Europe, Russia or a like class. If it were possible to select for more accurate comparison those white married women of a social, economic and intellectual status similar to that of the Japanese, the disparity in the birth rate would undoubtedly be less marked, but unfortunately, statistics are usually considered as a whole and not analyzed.

But granting for the sake of expediency that the Japanese birth rate has been in the past exceedingly high, it is still possible of a rational explanation. In the first place, it is an undeniable truth which has been scientifically established that the birth rate is always high among foreign immigrants during their first generation. Among the Italians and the Spanish it is quite high—possibly higher than among the Japanese. It is the opinion of authority that the fundamentals underlying this fact are that the majority of immigrants come from families whose membership is comparatively large. Consequently the immigrants constituting the first generation are biologically prolific and their birth rate must necessarily be high. In the following generations, having adopted the new conditions of life, it will fall back gradually until it is about that of the average.

Again, in considering this immigration, only strong and healthy individuals are admitted, and it is an indisputable fact that there is an intimate relation between the physical condition of the individual and the bearing of children. Because these facts hold true, the birth rate of the Japanese has naturally been high during this, the first generation. A far more important and necessary fact to consider is the comparative increase in the number of young women who have become wives. A thorough analysis of sex distribution should also be made.

In 1910 there were scattered all over California 6,362 Japanese women, most of whom were along in years.

From 1910 to 1920, approximately 10,000 women were added to the population by immigration, and the vast majority were young women who came in with the definite purpose of matrimony. The average age of this group was under 25 years. Add to this factor of age the influence of the new environment, which because of the improvement in social and economic conditions assured them an ease of living conditions compared with their previous environment, and most favorable factors contributing to childbirth are established. It could not be expected that other than a high birth rate would prevail under these conditions.

The fact that it is higher than the average prevailing among the white races is probably due more to the limited social and economic advantages and their less advanced intellectual status,—a necessary condition among the first generation of immigrants in a strange land.

The ignorant always suffer from a high birth rate, which is invariably accompanied by a high death rate, but as they advance, their power of fecundity falls. As the Japanese emerge from their present status, and they are doing this wonderfully well, their birth rate will surely fall. In summing up, it is plainly unfair to judge the future increase in Japanese population by the past. There has been every condition to contribute to an abnormal increase in Japanese by birth in the past ten years, and this condition can not exist in the future. This conviction is strengthened when we note that the number of women of marriageable age to arrive in the United States has been particularly large, and as picture marriages are now practically forbidden this cannot happen again. There is a strong probability that the Japanese population will decrease in birth rate in the future. Moreover, it is an utter injustice to charge this ambiguous

question of birth rate to the immigrant question and to over-emphasize it, for a high birth rate in itself has never been considered sinful or to be condemned. On the other hand, it is frequently thought to be a valuable asset to a nation, and the problem is not one of birth rate, but rather how to assimilate and Americanize this added element. In brief, this question of birth rate is a social and not an immigration problem.

The following charts show the percentage of Japanese births to the total births in California and the ratio of Japanese births to that of whites in the State, as well as the vital statistics concerning all births and deaths:

Year	Percent. of Jap. Births to Total Births	Percent. of White Births to Total Births	Year	Percent. of Jap. Births to Total Births	Percent. of White Births to Total Births
1908	1.6	96.8	1913	5.5	93.2
1909	2.2	96.3	1914	6.2	91.9
1910	2.2	96.1	1915	6.9	91.3
1911	2.9	96.5	1916	7.3	91.4
1912	3.7	94.6	1917	7.8	90.6

(Note—The figures are by the State Board of Health).

Year	Tot. Births including all races	White Births	Japanese Births	Year	Tot. Births including all races	White Births	Japanese Births
1908...	28,077	27,190	455	1913...	43,852	40,864	2,215
1909...	30,882	29,736	682	1914...	46,012	42,281	2,874
1910...	32,138	30,893	719	1915...	48,075	43,874	3,342
1911...	34,426	33,245	995	1916...	50,638	46,272	3,721
1912...	39,330	37,194	1,467	1917...	52,230	47,314	4,108

Year	Births	Deaths	Year	Births	Deaths
1908.....	455	431	1914.....	2,874	628
1909.....	682	450	1915.....	3,342	663
1910.....	719	440	1916.....	3,721	729
1911.....	995	472	1917.....	4,108	910
1912.....	1,467	524			
1913.....	2,215	613	Total.....	20,578	5,860

Occupations of the Various Japanese.

A preponderating number of Japanese go into farming and a type of farming that is not looked upon favorably by the Caucasian. The total Japanese engaged in agriculture in 1918, the last available statistics, were 38,008, about 55% to 56% of the entire Japanese population.

The following table shows the actual number engaged in farming their own lands, and employed as farm hands, and their families:

Farmers	7,973
Farmers' wives.....	4,560
Farmers' boys under 16 years.....	3,396
Farmers' girls under 16 years.....	3,114
Farm hands.....	15,794
Farm hands' wives.....	1,663
Farm hands' boys under 16 years.....	771
Farm hands' girls under 16 years.....	737
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Total	38,008

A total of 527 farms were owned by Japanese, comprising an acreage of 29,105, and 5,936 farms were leased, comprising an acreage of 336,721, or a total number of 6,463 farms with a total acreage of 365,826 owned and leased by Japanese. In addition to this there are a number of American corporations in which Japanese farmers have minority interests. The area cultivated by these corporations was estimated at about 13,000 acres, mostly rice fields and vineyards. With this large percentage of the Japanese residents engaged in farming it is well to consider the type of farming engaged in to determine their economic value to the State. The following table is self-explanatory and shows that the type of farming most popular with them is that requiring a large

amount of hand labor, which is exactly the type avoided by the white element :

Product	Acreage by Japanese	Tot. Acreage by all	P. C. of Jap. to Tot. Acreage
Berries	5,968	6,500	91.8
Celery	3,568	4,000	89.2
Asparagus	9,927	12,000	82.7
Seeds	15,847	20,000	79.2
Onions	9,251	12,112	76.3
Tomatoes	10,616	16,000	66.3
Cantaloupes	9,581	15,000	63.8
Sugar Beets.....	51,604	102,949	50.1
Green Vegetables.....	17,852	75,000	23.8
Potatoes	18,830	90,175	20.8
Rice	16,640	106,220	16.
Hops	1,260	8,000	15.7
Grapes	47,439	360,000	13.1
Beans	77,107	592,000	13.
Cotton	18,000	179,860	10.
Corn	7,845	85,000	9.2
Fruit and Nuts	29,210	715,000	4.
Hay and Grain.....	15,753	2,200,000	0.6

Much of the reclamation work in certain sections of California has been possible only because of the Japanese. Their ability to work under adverse conditions, combined with their meager standard of living, permits them to succeed where white labor will not and cannot. The chief argument against them in connection with their farming enterprise is that they are ambitious and aspire to own. This is the most striking of American characteristics, and the author cannot see why the Japanese should be singled out and legislated against because of their marked success and their ambition. Statistics on the subject simply show that these farmers fill a gap created by the unwillingness of others to engage in that class of farming requiring exclusive hand labor.

The non-farming population comprises merchants,

technical men and all other classes, and is composed of the following:

Men	18,075
Women	6,006
Boys under 16 years.....	3,710
Girls under 16 years.....	3,180
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Total	30,971

Character of the Work Performed.

It is evident from the statistics that a majority of the Japanese in California are engaged in agriculture and horticulture, and this element, with their families, constitute perhaps 60 per cent of the total population. Next to this type of employment, they are found chiefly in merchandising, dealing particularly with a class of merchandise that is manufactured in Japan.

If the Japanese engaged in agriculture have taken up a class of land that is not worked by white labor, and those who have established themselves as merchants are handling a type of merchandise that is manufactured in their own country, one of the chief arguments against them is disposed of, for in neither instance are they competing with either American labor or American business.

Ratio of Japanese Crime to That of Other Nationalities.

Even their most bitter enemies do not contend that the Japanese are other than law-abiding. While exact statistics are not available, an examination of the court records in the various cities of California show an exceedingly small ratio of Japanese crime when compared with that of other nationalities. They are primarily strict observers of the law, and the few crimes of which

they are convicted are usually committed because of ignorance. A very few of them have been convicted of capital offenses, but the majority of convictions are made for petty offenses due to ignorance.

From the standpoint of law observance, the Japanese are among our best citizens.

CHAPTER VI.

Standard of Wage and Working Hours.

THE popular conception is that the Japanese are willing to work long hours at exceedingly low wages, and because of this they are dangerous to the economic welfare of white labor. This seems to be a general fallacy, but any employer who has handled Japanese labor knows that they are exceedingly anxious to receive a good measure of pay for their work. In fact, the employer on the one hand contends that the Japanese are not desirable because they will not work for low wages, and on the other hand they are accused of being economically impossible because they will work for low wages. Both arguments are used against them and neither are true.

Average Wage Received.

Now, it is true that the Japanese are exceedingly industrious and they are not sticklers as to hours, providing they are paid for their overtime. They are certainly not alone in this, as overtime was up until recently very popular in all branches of American industry. In view of the difference in opinions it is well to consider actual statistics on the subject. They are available and demonstrate conclusively that the Japanese laborers in agriculture receive somewhat more than the white laborer in the same industry.

The following report compares the average monthly wages paid by Japanese employers in 22 counties in the northern part of California during the year 1919. It was

tabulated by the Japanese Association of America from employers' reports, and a total of 958 agricultural and 715 commercial replies were analyzed.

REPORT 1.

Agricultural.

Counties	Japanese		White	
	With Board	Without Board	With Board	Without Board
Alameda	\$ 95.00	\$120.00	\$100.00	\$118.00
Butte	103.00	130.00	100.00	120.00
Contra Costa	103.50	128.00	112.00	121.00
Colusa	120.00	153.70	.....	187.00
Fresno	95.50	126.45	80.00	130.00
Inyo	100.00	135.00	85.00	120.00
Kings	105.00	121.70	.....	127.00
Monterey	86.25	145.83	101.70	135.00
Napa	75.00	120.00	80.00	100.00
Placer	120.00	145.00	.....	112.00
Stanislaus	130.00	161.00	125.00	155.00
San Joaquin.....	101.80	119.00	102.00	119.00
Solano	96.10	117.80	89.50	111.60
Santa Cruz	120.00	140.00	95.00	145.00
San Francisco.....	100.00	123.00	95.00	123.00
Santa Clara	75.00	100.00	75.00	111.60
San Mateo	105.00	120.00	120.00	150.00
San Benito	110.80	134.08	87.00	133.04
Sacramento	114.00	140.85	122.05	131.00
Tulare	82.40	.....	82.40	.....
Yuba	101.20	127.00	103.30	135.00
Average	\$101.91	\$130.66	\$97.22	\$128.32

A majority of the white labor employed by Japanese farmers is skilled. Consequently the average wage of the Japanese farmhand, a majority of whom are unskilled, is lower than that of the whites. When Japanese unskilled labor is compared with unskilled white labor, however, the Japanese average is higher than the white.

Their Earnings in Business.

In commercial occupations the Japanese do not do as well as the whites for some very obvious reasons. In the first place, the vast majority of them are not skilled. They have had but little opportunity to acquire American methods and skill, and then, as a general rule, they are very much more contented in agricultural employment, which will eventually lead them to either ownership or lease of land. Economic independence through agriculture is the basic hope of the vast majority of them.

The table given below is a comparison of the wages paid Japanese and white semi-skilled labor by Japanese employers in Northern California during the year 1919. The comparison is entirely adequate, as but few Japanese are employed in commercial work, and this only as semi-skilled workmen.

REPORT 2.***Commercial.***

Counties	Japanese	White	Counties	Japanese	White
Alameda	\$ 99.00	\$100.00	San Joaquin ..	130.00	.....
Butte	85.00	100.00	Solano	92.50	96.00
Contra Costa..	113.50	150.00	Santa Cruz....	105.00	83.00
Colusa	116.20	110.00	San Francisco.	114.00	85.00
Fresno	100.00	100.00	Santa Clara...	.....	.....
Inyo	92.35	100.00	San Mateo....	95.00	87.05
Kings	110.00	120.00	San Benito....	101.60	100.00
Monterey	130.00	150.00	Sacramento ...	90.00	100.00
Napa	95.00	95.00	Tulare	85.00	.....
Placer	90.00	125.00	Yuba .....	.....	.....
Stanislaus	93.00	100.00			
			Average	\$106.00	\$101.91

Hours of Work.

A most common charge made against these farmers is that their working hours are long and the American farmers cannot compete with them. This contention,

like so many arguments advanced by the anti-Japanese agitators, is only a half-truth and should be carefully analyzed and explained.

Their chief characteristics as a whole are their industry and perseverance. Both of these qualities are ingrained in the average Japanese, and unremitting industry is his most important quality. Naturally, those who come here possess the power of endurance and this priceless habit. Certainly it seems rather strange for the American people to complain of these traits, for they are generally considered ones for any nation to possess. It is entirely probable that the Japanese who have settled here possess more than the average initiative on the principal that the individual who migrates from his own country to a strange land must possess a high degree of both initiative and courage. Then the Japanese who landed here encountered innumerable handicaps and found that the best asset they possessed was their unremitting toil. Consequently they worked hard. They are accustomed to hard work, and to them it seems the only means through which they can secure economic independence. It is largely hard work which has brought the American nation to its present eminence, and it would seem to be the last quality that should be condemned by Americans.

The Japanese, however, have been very quick to adopt American hours of labor and, contrary to the popular belief, Japanese farming camps all over the State have standard working hours similar to those of the American farmers. Japanese laborers work under these hours, and refuse to work longer hours unless they are paid for them. It is to the interest of the laborer to work as short hours as possible, and this tendency applies quite as well to them as to the whites. Long hours apply

to only specific industries, particularly those in harvesting perishable crops, and here we find the white also working hours beyond the standard. One of the chief complaints of the American farmer has been that because of the perishable qualities of his crop he was forced to work a much longer period than the man employed in industry.

Casual observers almost always fail to distinguish between the Japanese farm hand who maintains standard hours and those farmers who manage their own enterprises. Many Japanese farmers are pioneers, and to the pioneer, life and work are usually synonymous. This applies to the white element as well as to the Japanese. Economic necessity in the shape of a shortage of labor has forced them to utilize every possible opportunity, and this also means stretching the working day.

There is absolutely nothing to show that the Japanese laborer, or farmer either, for that matter, desires to work more hours than the energetic, alert, successful American farmer, but like many of the other popular fallacies in connection with this question, it has been good propaganda, and good propaganda means increased circulation or the fulfillment of political aspirations.

The Intense Application of the Japanese.

If the energy that is directed toward complicating an international situation could be turned into new channels, the average conception of these people would be decidedly changed. Any reasonable analysis of these little brown men will show that their fundamental interests are the same as ours. Their environment had been anything but an easy one, and they came here with the idea of achieving success. They are willing to work and to pioneer. Anything that the individual Japanese sets

himself to do, he usually puts above every other interest. Intense application characterizes his work in every field. Most certainly he cannot, and should not be condemned for this quality. If we would spend a little energy in helping him to adjust himself to an American standard, and urging him to create some leisure time for self-development, a very different condition would prevail. They do try to adjust themselves to the new conditions of life. Many of them have succeeded, and this without any sort of American help.

The Japanese are not allowed to join with American labor movements. They are not given any social opportunities except those which they create for themselves. In fact, they are left entirely to work out their own problems. Successful Americanization cannot be accomplished while this condition prevails. A sympathetic attitude and less antagonism is the only way the Japanese can adjust himself to a proper American standard.

Achievements.

The most striking achievements of these people have been in agriculture, because this was their primary interest. As an example, the town of Livingston is one of the best of their agricultural settlements in California, and at the same time it is one of the least known.

The story is almost a romance. It is a tale of tremendous struggle against hostile natural conditions, financial disaster, and year after year of disappointment, but a struggle maintained by stout hearts with indomitable perseverance, until it ended, as a romance should, in complete victory. It is a tale, too, of the power of Christian faith, of a moral triumph over material obstacles no less than the material triumph, that the Livingston colonists have won.

For Livingston is a Christian colony, and that fact has, in more than one way, profoundly influenced its development. It is that fact that prevents Livingston, the highest example of a Japanese farming community in California, from being taken as the most typical example. The fact that many of its members were Christians has had so much to do with the success of the community that it has in a measure set this colony apart from other Japanese agricultural settlements.

The soil was shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture, its bare surface scorched by a fierce sun. There was no shade, no water, no sanitation, no school, no church. There was nothing to make life worth living. In fact, life there was believed impossible.

An American colony had been planted at Livingston twelve years before, but after a brief struggle with hostile conditions, had vanished. It simply "blew away," its distant neighbors said. These Japanese were laughed at when they announced that they would settle at Livingston. Their own people laughed at them. They were told that they, too, would be blown away by the fierce winds that whirled over the hot sands.

The colony was almost blown away. Established in 1906, it faced disaster after disaster and almost starved through five lean and hungry years before a profit came. It found conditions at Livingston to be as bad as they had been represented. The wind, unhindered as it now is by plantations of trees, swept away the soil they had loosened by cultivation and dried up their young plants. Grasshoppers devoured what the wind left. Water for domestic purposes had to be carried for two miles. Then, in 1909, the Japanese-American Bank in San Francisco, which held second mortgages on their lands, closed its doors.

The outlook was then the blackest the colony had faced. The members had no money in their houses. Families were without a nickel on hand. Through the long hard times that followed there were many days when families could not buy bread. They got along only by little borrowings, and there were many instances when five cents carried an entire household for several days.

But they hung on. In the darkest days they refused to think of giving up. They were determined not to be blown away. It was then that their faith saved them.

The Japanese colony here now includes forty-two farmers, all of whom have families. Most of them are organized in the Livingston Co-operative Society, which markets their crops and buys their supplies and materials. The society, which has been very successful, is capitalized at \$25,000, and owns a packing-house which cost \$10,000. The members of the colony own a total of 1,730 acres, with forty acres as the average holding, all under cultivation. Grapes, both of the table and raisin varieties, are the principal crop, with peaches next. Some other fruits are raised. K. Naka makes figs his main crop and has also an almond orchard which, according to the Horticultural Commissioner at Modesto, is the finest almond orchard in California.

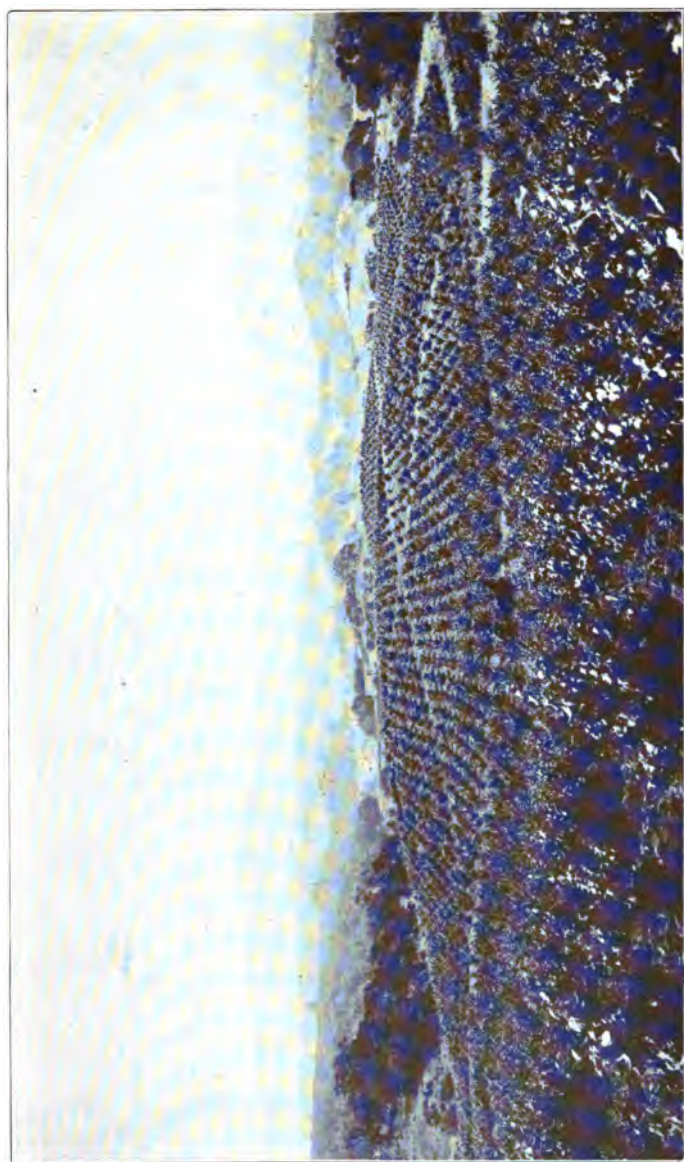
One member of the Co-operative Society realized in the year just closed \$800 an acre from Malaga grapes, and \$900 an acre from Tokays. And this was on land which, when the Japanese farmer took it, was shifting sand, blowing before the wind.

In the eleven years since the Japanese founded their colony, fruit shipments from Livingston have increased from nothing in 1906 to 260 carloads in 1917. The value of bare land has risen from \$35 to \$175 an acre. There is nowhere else in California a more striking

example of the increase of community wealth due to the grit and industry of Japanese pioneers than this at Livingston. Nor is there elsewhere among the many cases in which the Japanese farmer has discovered and proved soil possibilities for the benefit of American farmers coming after, one more striking than this example of the Livingston colony.

Livingston is only one of the many examples of Japanese industry. As a farmer he has been pre-eminently a pioneer, both in agriculture and horticulture, and his work is characterized by all the pioneer's quality of enterprise, perseverance and courage. Immense acreages along the lower Sacramento and San Joaquin rivers have been reclaimed from their original condition of worthless Tulle lands and brought into a certain state of culture. The Santa Clara Valley has also met with the improving hand of the Japanese. In every instance, he has been an improver, and is usually required to take up a type of land that the white would not and could not work.

The case of George Shima is one of the best demonstrations of their capacity to succeed. Mr. Shima came to this country an immigrant boy with no particular advantages. He saw the opportunities in growing potatoes on land that had previously been considered worthless. This land he developed until today he controls several thousand acres. His life story is almost a romance. Several times he has lost his entire fortune, but patiently started in again and rebuilt. Never a speculator, but always a producer, Mr. Shima has finally emerged with a very comfortable fortune.



A JAPANESE VINEYARD ON THE MOUNTAIN TOP, CALIFORNIA.

CHAPTER VII.

Standard of Living.

ONE of the allegations which has been often made by the Anti-Japanese agitators is that these people are economically undesirable because of their low standard of living; that the Japanese immigrant because of his very meager diet and his mode of living can work for very low wages, thus becoming a competitor of the more highly paid American labor, and is in a position to underbid the American workman.

In this, as in other instances, the Anti-Japanese propagandists have seized upon an economic limitation and attempted to show that it exists as a racial characteristic. It is a positive fact that the Japanese as a nation have a very restricted diet and that their general standard of living is far below the American scale. As a parallel truth, the rate of wage paid to the Japanese workman is unbelievably small.

Now the question arises as to whether or not the Japanese desire a low standard of living and for this reason have submitted willingly to a low wage system. America has digested millions of immigrants whose sole purpose in coming to America was to better their economic position. They came here because they believed a higher degree of opportunity existed and that they could sell their labor for a higher wage than that existing in their respective countries. Here we find the Japanese wish similar to that of other immigrants. He comes to this country to secure a better opportunity. The whole American industrial creed is based upon exactly the same thing,—that of constantly improving economic oppor-

tunities so that the individual may have an increased earning power.

To say that the Japanese are satisfied with a low standard of living and for that reason they are willing to work for a pittance is preposterous. Anyone, who has had any experience with Japanese labor can testify to the fact that the Japanese not only will not work for a low wage, but are practically never satisfied with their wage no matter what it be. They desire and constantly strive to secure more and more for their individual efforts. They will work on a salary only until they can lease or own land, or in some way get into business for themselves.

Upon his arrival the Japanese immigrant is untrained. He is more or less at the mercy of his friends. His surroundings are strange and frequently he takes what to him may seem an exceedingly high wage, and to us a ridiculously low one, but as soon as he adjusts himself to conditions and realizes the difference in the price of necessities, he demands an increased wage, and because of his industriousness he usually gets it.

Time is an element in the assimilation of any immigrant. This applies to the Japanese and for this reason the standard of living of the newly arrived immigrant is relatively low. It is equally preposterous to assume that if the Japanese constantly maintained a low standard of living and were satisfied with a low earning power, that they could affect the working scale of American industry. They comprise, even in California, less than one per cent of the total population, and half of these are women and children who infrequently work. To say that half of one per cent can govern the entire wage scale received by the rest of the industrial population is absurd on the face of it.

Japanese Home Life.

There are very few Americans who have even the slightest conception of Japanese home life. That the Japanese have some very sterling qualities is generally admitted, but little is said of the manner in which they bring up their children or of many of their splendid traits.

There is a great deal in the Japanese home which could well be copied by other of our immigrants. The children are early taught discipline. The Japanese parent is not a stern or unkindly disciplinarian, but the child is taught almost from birth that his or her principal duty is to obey and respect the parents.

A very high degree of courtesy exists even in the humblest home and rarely, if ever, does one see any evidence of rowdiness or discourtesy in the Japanese child. Incidentally, thrift is not only taught but practiced. Their ability to do a great deal with a very little is ingrained and goes back to the restricted economic conditions in the old country. The author has never heard that thrift is anything but a desirable quality and our own press has had occasion to say much on the desirability of cultivating thrift in the American home. Frequently, however, it is used against the Japanese.

Their Desire to Do Agricultural Work.

The Japanese possess one trait that is particularly beneficial from an American viewpoint. That is, they rarely go into the cities, but primarily look for work in the agricultural districts.

Before and during the war agricultural development was seriously hampered by a lack of manpower. The class of immigrants being received desires and consequently does to a great extent industrial work with the result that our cities are constantly growing larger and the country population smaller.

In 1910 our country population was nearly half of the total population. By 1920 it was only 33 1/3 per cent, with the result that food production has suffered in the past and will suffer in the future. The American Press is constantly harping on the necessity for an increase in farm labor. The Japanese, from an economic aspect, at least, is an ideal farm laborer. He is primarily industrious. He is accustomed to doing hard labor and he can work a type of land that Caucasian labor will not utilize. No one could contend that the Tulle lands in the San Joaquin Valley would ever have been brought into production had it not been for Japanese labor.

The section is annually producing several million dollars in crops, and properly worked is exceedingly productive. The Japanese have supplied the man-power that the Caucasians would not. With this tendency to seek employment in the country, the Japanese then becomes either an agricultural laborer or a land lessee. In either case, he adds to the agricultural productivity of the particular section in which he lives. Frequently the work he does is pioneering and his standard of living is necessarily low. The pioneer has always been forced to live on a very restricted scale, but there is plenty of evidence that as the Japanese earning power increases his standard of living increases as well.

The fault is not with the Japanese, but rather due to the defects in the economic system. As a matter of fact, today in those sections which have been settled for some length of time, and in which the Japanese population predominates, a much higher standard of living will be found than prevails among any other class of immigrants.

Up to the last few years many of the younger Japanese were unmarried and, like young people the world over, were much more interested in personal adornment than in maintaining themselves in a comfortable way. For

this reason this particular element perhaps did not maintain as high a standard as might be wished, but this condition is rapidly changed when the younger Japanese settle down and build a home for themselves.

A Typical Japanese Home.

A visit to any Japanese home will demonstrate that the Japanese are very cleanly. Not only do they keep their surroundings clean, but they are exceedingly clean in person also. Perhaps for the same reason there is very little disease among them. They do not as a general thing improve property or build the better class of homes. This is associated by the Anti-Japanese element as an indication of undesirable racial characteristics.

The shifting and unsettled nature of the Japanese population is to a great extent responsible for this. Most American States prohibit them from owning land. They also were prohibited from leasing land for a period of over three years. The recent legislation in California prevents them from leasing land at all for agricultural purposes. They are not permitted to become naturalized citizens and, moreover, there is so much political agitation against them year in and year out that they have no fixed status.

There is a high degree of social prejudice expressed in various petty discriminations and legislation, and certainly no one could expect a stable home life to be developed under these circumstances. Where limited tenancy exists it is invariably associated with run-down properties. There is certainly no incentive for the tenant to improve, and without an incentive improvement rarely is made.

In those settled districts, chiefly in and around Fresno, Cal., where there are several large Japanese land holdings, the standard of living is surprisingly high and attractive, and a typical Japanese home in these districts is

not at all inferior to American homes. The Japanese are found to be omniverous readers, both in their own language and in English, and library statistics show that the Japanese are constant users of books.

The Japanese Diet.

In Japan the diet is greatly restricted. Rice is the staple, as it is in all other Oriental countries, and this, with vegetables, fish and chicken, comprises the entire diet. The Japanese immigrant upon arrival naturally limits himself to practically the same things that he consumed in the old country. In a very short time, however, he changes his entire mode of living and this is accompanied by a very great change in diet. As his earning power increases his food consumption not only increases but becomes more varied. There is much to show that, given the same income, the average Japanese family will live on about the same status of any of our better immigrant peoples, and in many instances their standard of living is much higher.

CHAPTER VIII.

Japanese Language Schools.

THE question of Japanese Language Schools has been and is the object of a great deal of agitation. It is constantly charged that these schools are a menace to American ideals and institutions, as they retard the Americanization of the immigrant and his children.

Ground for this charge is that the schools are teaching not only the Japanese language and customs, but also the Japanese doctrine of state and religion, thus fostering their nationalism.

As the cornerstone of American liberty is based upon free religious thought, it is unnecessary to inquire as to whether or not Japanese children are taught Buddhism or the teachings of Confucius or any of the Japanese philosophies.

Their Reason for Existence.

Like everything else in life, there is a fundamental reason for the existence of Japanese language schools. From a strictly American standpoint there may be theoretically no defense to the separate schools maintained by many nationalities and one or two religious creeds, but they exist.

The Japanese have far more practical reasons for maintaining their separate schools than have most other nationalities. Primarily it is a matter of teaching the Japanese language to the children and giving them at least the rudiments of an education in that language,

both oral and written. English to the younger Japanese child is comparatively simple. He hears it spoken constantly on the street, and he rapidly absorbs it. By the same token he is apt to forget his Japanese as quickly. Now, it must be understood that the average parents, unless they have resided in America for some time, understand but very little English, and they cannot write it at all. Therefore, if the child is to be kept within the family circle, it is vitally necessary that he retain his Japanese and learn to write it. A condition might easily develop by which the child could not communicate with his parents in writing. It has also been proved that the family unit can be easily disorganized if the child speaks English and the parents a different language. There is ample confirmation of this from the social investigating committee which some time ago undertook an investigation of delinquency among children in Chicago. There is no question at all that the ideal condition would be one in which the parents and the children were fully versed in English and the necessity for the language school removed, but this is merely an ideal.

It is essential that the children of the second generation be taught the language of the parents. The school itself is simply of a preparatory nature, and the actual teaching time is less than two hours daily, except for those children who are too young to enter the American schools. As the knowledge of English is very limited among the children of pre-school age, the Language School acts as a preparation to their next step, that of entering the public schools. They are taught a very rigid discipline and are generally prepared for their school life. Many of the Language Schools employ American teachers, so that these children may have some knowledge of English before they enter the public school.

The Educational Aim.

The fundamental object, therefore, of the Language School is to teach the child to speak Japanese properly, to read it at least in a limited way, and to write at least simple letters. The curriculum is divided into reading, writing, penmanship, dictation, and singing. No child who can understand and speak English is admitted unless he or she attends the public school during the regular school periods, and no school is graded higher than the grammar grades.

It would seem from the limited hours of instruction that there would hardly be time to impart much knowledge of Japanese nationalism. As a matter of fact, there is no particular basis for this charge. Up to this time the text-books used in their schools were imbued with the spirit of the Japanese theory of state. Whether or not this could have any particular effect on the child remains to be seen. Whether or not these text-books are written for the purpose of instilling into the child a profound respect for Japanese institutions also remains to be seen. During the war, there was a great deal of criticism of American text-books on the grounds that most of them were written by Germans and consequently from the German viewpoint. It is possible that the Japanese of this country have suffered from a like condition.

As early as 1913 the Japanese Educational Association announced as their goal, the following:

"The goal to be obtained in our educational system is to bring up the child who shall live and die in America in the spirit of the instruction received in the public schools of America."

With this goal in mind came the problem of selecting adequate text-books. As far back as 1912, this problem was taken up, and in 1915 the Japanese Educational

Association selected a committee to supply adequate text-books. This meant that they had to be written, as there were none in existence except those that had been published in Japan. The committee selected a number of books, but owing to lack of funds were unable to publish all of them. In July, 1919, the General Conference of the Japanese Associations of the Pacific Coast met at Seattle, and voted to establish an Educational Research Bureau and to prepare special text-books. This Conference further resolved that the American system of compulsory education is a necessity to American citizenship, and that the Japanese be taught in their language schools only after public school hours. This same Conference also went on record as saying that the question of the continuance of the Language Schools needed very serious consideration and that the present text-books were wholly inadequate and should either be revised or entirely rewritten. All of which demonstrates an effort on the part of the Japanese themselves to avoid the objectionable features of the Language Schools.

Influence of the Japanese School.

The immigrant group in a new country is of necessity faced with two alternatives in the education of their children. They may organize some institution as Language Schools to maintain the group communication, or leave the group to disintegrate. The Japanese chose the former method. Perhaps from an American viewpoint the Japanese School is objectionable, but there can be no reason to single out the Japanese for censure in this matter, as the Hollanders, the Germans, the French, the Poles, and various religious creeds of these nationalities maintain such schools. Just how much influence the Japanese School has upon the future mental outlook of

the child is hard to determine, but from the limited curriculum and time given to these subjects it cannot be a great deal. The Japanese themselves say that they desire their children brought up in conformity with their new environment; that they desire them to be inspired by American ideals and to learn American practices and customs. There is absolutely nothing to disprove this except the unsupported statements of that group that are anti-Japanese, and anything that the Japanese may do or say would come in for criticism from this element, and the Language Schools, of course, cannot escape.

CHAPTER IX.

Religious and Social Education of the Japanese.

THE Japanese are frequently accused of being an irreligious people, and for that reason unworthy of admittance into this country. Just as frequently they are deemed undesirable because a majority of them are Buddhists and they bring to America Buddhism.

Ex-Senator Phelan has emphasized his objections to the Japanese on religious grounds. He is quoted as saying that there were 76 Buddhist temples in California, regularly attended by emperor worshipers who believe that the Emperor is "Over-Lord" of all.

Mr. V. S. McClatchy also voices objections to the Japanese because of their religion.

The author is unable to see any relation between the religious practices of the Japanese and their desirability or undesirability so long as these practices are not essentially immoral, and certainly no one could contend that adherence to either Shinto or Buddha necessarily implies a lack of morals. Freedom of worship is fundamental with the American people. It is a right incorporated in the Constitution, and as a principle played a large part in the settlement of America.

In view of the fact that the various religions subscribed to by these people have been made a part of the issue, it is well to understand just what they are. Ex-Senator Phelan unquestionably is confusing Shintoism with Buddhism, as the teachings of Buddha do not prescribe emperor worship, while emperor worship is a tenet of Shinto.

Japanese Philosophy.

The Japanese are essentially an undevotional people, but nevertheless the two great religions of the world, Buddhism and Christianity, have been accorded a measure of hospitality by them. Because they are undevotional does not imply that they are immoral. Although they pray little, they are bound in truly sacred bonds by filial piety—the religion of the family.

Shinto is purely Japanese in its origin. At best it is only a cult, a system of worship in which the deification of heroes, emperors, family ancestors and the forces of nature, play an important part. It has no dogma, no sacred books, no moral code, no philosophy or code of ethics. It simply prescribes a theory of human duty and worship at certain temples or shrines on sacred days.

While Shinto is the original Japanese religion and still plays an exceedingly important part in their national life, it is not the only cult subscribed to.

The code of ethics prevailing in Feudal Japan, and whose influence is still felt, was Bushido. It was the moral code of Japanese chivalry, that of the knight and of the gentleman, and although chiefly Confucian in its constitution, it includes elements from both Shinto and Buddhism. Loyalty and patriotism were received from Shinto and fatalism from Buddha. It is impossible to account for many of the Japanese peculiarities without some knowledge of Bushido.

Bushido emphasized the virtues of justice, courage, benevolence, politeness, veracity, honor and self control, and one of the most potent principles corresponds to what we call "duty" or "the right." Although adopted by limited numbers its influence is still very powerful in determining the Japanese standard of conduct.

The great mass of the uneducated classes in Japan are

Buddhists and the priests exert a very strong influence. Buddhism was introduced into Japan from Korea in the sixth century, A. D., and spread rapidly. It is now divided into eight sects, with various sub-sects, which bring the grand total up to about thirty-five. The sects vary both in doctrine and in ritual and there is a decided lack of harmony between them.

The Shin sect is the most important, and is frequently referred to as the "Protestantism of Buddhism." It opposes celibacy and asceticism, does not restrict the diet, worships only one Buddha, and preaches salvation by faith. Many careful observers are of the opinion that Buddhism is gradually losing its hold in Japan, particularly upon the educated.

The philosophical teachings of Confucius have been very popular among the educated classes in Japan. These classes in reality cared very little for religion and were content to supplement Shinto with Confucianism.

The Five Relations around which clustered the Confucian Ethical Code were those of Father and Son, Ruler and Ruled, Husband and Wife, Elder and Younger Brothers, and Friends. Filial piety, the great virtue of the First Relation, was the foundation of the whole system in China, but in Japanese Confucianism this was relegated to the second place, and loyalty—the great virtue of the Second Relation—was put first. The scope of this relation was quite wide. It included not only the relation between the Sovereign and his subjects, but also that between a Lord and his retainers, and even that between any master and servant. The virtue of the Third Relation was known as "distinction," which practically meant that each should know and keep his or her own place. That of the Fourth Relation was "order," which insisted upon the primacy of seniority in age; and between Friends, the typical virtue was "faith" or "trust."

The Confucian moral code undoubtedly proved beneficial to Japan in many respects, although it is now practically superseded by the doctrines of Western atheistic, agnostic and materialistic philosophies.

Social Education a Matter Also of Religion.

To understand the Japanese conduct, it is necessary to review the principal religions or philosophies subscribed to by them. As Buddhism is the accepted faith of the great mass its influence in molding the Japanese character has been very great.

All education was for centuries in Buddhist hands, as was the care of the poor and sick, and it could not but mold their character. It was through Buddhism also that art and medicines were introduced, dramatic poetry created, and every sphere of social and intellectual activity affected. In a word, Buddhism was the teacher under whose instruction the Japanese nation grew up.

The Japanese in their religion have borrowed extensively from various faiths. A Japanese Buddhist may, and frequently does, subscribe to Shinto without at all losing faith in Buddha. He simply adds to the particular faith that he has subscribed to, the practices of another. He does not draw the hard and fast distinctions with which we are familiar.

The social education of the Japanese has been and is to a great extent today a matter also of religion, and this has been effected not by one faith alone, but by Buddhism, Shinto and Bushido, and the teachings of Confucius as well.

Standard of Conduct.

Ex-Senator Phelan, if correctly quoted, has been grossly misinformed as to the number of Buddhist temples in California. According to the report of the Head-

quarters of the Buddhist Church in America, there are only 25 churches in the Continental United States, but because the Japanese population is largely centered in California, 19 of them are located in this state.

The membership of the Buddhist Church is about 8,500, or about 10% of the total Japanese population in America subscribe to this faith. As Buddhism is the accepted faith of the great mass of the Japanese people, it is not surprising that 10% of the American Japanese should retain their belief in this religion. The Buddhist temples, it is true, are magnificently maintained, and their ritual is elaborate. It is equally true that its followers are chiefly found among the ignorant masses, and that to some extent it has degenerated into idolatry and superstition.

With some 10% of the American Japanese subscribing to the Buddhist faith, it is well to look into the religious beliefs of the remaining 90%. Actual statistics on this subject are exceedingly meager, but it is a fact that an increasing number are embracing Christianity.

The Japanese immigrant is very apt to find that Christian Missions play an important part in his life, especially during the transition period. Following their racial bent, the individuals who took up mission work did so very thoroughly. Various Mission Stations have been established and this work is being expanded at a very rapid rate.

In 1911 the Japanese Interdenominational Board of Missions was organized to assist the Japanese immigrant to meet the change in his condition. Besides carrying out effective Evangelical work, this Association has already rendered an immense social service. It is conducted under the leadership of both Japanese and American Christians and the Christianization of the immigrants has been given impetus.



A PEACH ORCHARD AT LIVINGSTON, CALIFORNIA.
Cultivated by Japanese.

A Young Women's Christian Association has also been organized for the benefit of Japanese women, and a Japanese Young Men's Christian Association is in process of organization. This particular Board has been most active in child welfare and temperance work, especially in the rural districts, and has given a good deal of attention to supplying books and educational works, both religious and otherwise. It has been of value in collecting statistical data concerning the Japanese in this country, and is now branching out to do a like work among the Japanese in South America.

As a result of the statistical work of this Board, comprehensive data on the Christianization of the Japanese has been obtained. On the Pacific Coast of the United States there are now 61 Protestant churches with a membership of 3,198, and 57 Sunday Schools with a total enrollment of 2,772. There are also several Japanese Catholic churches.

The Japanese community at Livingston, California, is the largest and strongest Christian community, and in this particular section there has been less evidence of racial prejudice than in any other section of California. It has also been remarkably successful from an economic viewpoint. The Japanese have also had a great deal of success in Salvation Army work, and some time ago the American Japanese were visited by Colonel G. Yamamuro, the leader of the Salvation Army in Japan. During his visit an aggregate audience of 14,500 was addressed at the various meetings held by him, and nearly a thousand conversions were made.

Whether or not the Christianization influence will have any effect upon the Japanese standard of conduct is a question. Japanese ethical standards have been created largely through borrowing from various religions and there is a serious doubt as to whether or not those

Japanese who espouse Christianity will make it their sole religion. There are undoubtedly thousands of Japanese who can readily accept Christianity by simply adding the image of Jesus to their present collection, giving it equal honors with Buddha and their ancestors. They might easily include Jehovah in their pantheon, but they find difficulty in appreciating the intolerance of Christians in having "no other gods before Jehovah."

The author has previously stated that in his opinion the question of religion does not enter into the present Japanese problem at all, but the fact that a majority of the Japanese are not Christians has been an argument of the Anti-Japanese faction, and it is true that the Japanese who have resided in America for any length of time look with favor upon Christianity and gradually embrace it.

The Rapid Assimilation of the Principles of American Conduct.

Laying aside the question of religious practices, the question becomes one of whether or not the Japanese readily assimilate the fundamental principles of American conduct. If they do, then their religious convictions are not to be taken into consideration. There is plenty of evidence to show that after the individual immigrant has had the necessary period to adjust himself he rapidly assimilates American standards and conducts himself in accordance with them.

CHAPTER X.

Assimilation.

NOW we come to the most important phase of the Japanese problem, — namely, the question of assimilation.

Perhaps the strongest contention of the Anti-Japanese element is that these people are incapable of assimilation. It is the constant subject of press comment and amounts almost to a political gospel to that faction who have injected the Japanese question into California politics.

To understand this question it is necessary to arrive at an accurate definition of the word "Assimilation." Assimilation is defined in standard dictionaries as "the act of appropriating so as to incorporate into itself, or that process by which one is brought into resemblance, harmony, conformity or identity with regard to the others."

Politically speaking, assimilation means that process by which an alien people are taught to adopt the customs, practices and mode of living prevalent in the country in which they reside. In other words, to assimilate the Japanese, they must be encouraged to adopt the social, political and industrial ways of the American people. They should further be taught American ideals and gradually be brought to observe the American standard of ethics and to abide by the legal and political processes prevailing in the United States.

This, it is urged, is in the nature of things, an impossibility. Mr. V. S. McClatchy, who has been very active in fighting the Japanese, some time ago testified that

(after enumerating the good qualities of the Japanese people) "they are non-assimilable. They do not intermarry and we do not want them to intermarry. The Japanese is always a Japanese." Mr. McClatchy then based assimilation upon the biological question of intermarriage. We have in the United States some ten million negroes today. The author has never heard of anyone advocating intermarriage. Equally he has never heard of anyone contending that the negro could not be or has not been assimilated. Assimilation is not and never will be a biological matter. It is purely a question of the individual alien adapting himself to his environment.

Senator Phelan is an exponent of the same theory. The Senator has summed up his objections to the Japanese in the following:

"If there were any way to put them on an equality in all respects, we would do it. It is an economic proposition because the race is non-assimilable, and we can never have that equality. It is our duty to exclude the Japanese for economic reasons. Their competition is deadly and their non-assimilability established. Hitherto, the Japanese have objected to this discrimination, but God made them so, and it is the nature of things. If we were to swallow them and could assimilate them in an American community, it would be well and good, but we cannot do this. They, therefore, should not complain except against the decree of nature."

Here we find another phase of the argument, but this time as an economic proposition. Senator Phelan declares that their non-assimilability is established. He does not state by whom. It is not unnatural, therefore, to assume that this non-assimilability has been established only in his own mind. However, to prove that the Japanese cannot be absorbed requires a very much broader proof than this simple assertion. It is not difficult for an individual desiring to prove this contention

to assert that it has been proved, but it does not establish it as a fact.

There is plenty of evidence that the Japanese possess the mental qualities that will enable them to eventually conform to the American environment. Assimilation is, after all, relative, and a perfect assimilation can only be accomplished by time. A perfect assimilation is not required of any other immigrant except as the succeeding generations lose all contact with their old environment and become thoroughly imbued with the ideas and ideals of the new. It would not be required of the Japanese if they were to receive the same treatment and were viewed in the same light as are other immigrants.

The contention that the Creator made the two races different, and different they will remain, is also subject to further proof. If the difference in color is the criterion, then unquestionably the senator is correct. It has generally been thought that under the educational, social and political conditions now existing in America, the habits of living, ways of thinking and mode of conduct of the European immigrant at least has gradually changed.

As a biological fact, the investigations of Mr. Franz Boas, of Columbia University, has proved that certain bodily changes are made,—such as the height and weight, the cephalic index, the color of the hair, etc. There is only a limited evidence that these physical changes will take place in the Japanese immigrants. However, certain observers have found that their hair has become a lighter shade and is gradually losing its jet black appearance, that the pigment of the skin is also changing and lightening, and it is a well known fact that the second generation of Japanese do gain enormously in height and weight.

There has not been a sufficient lapse of time nor has

the subject been investigated far enough to establish scientific conclusions, but there are actual cases and certain observations have determined the tendency of these bodily changes. However, it seems to the author that assimilation is not and cannot be a biological matter, but that the whole question of assimilation simmers down to whether or not the Japanese mental outlook and thought processes can be changed in conformity with the prevailing mental attitude of those around them. Assimilation, therefore, becomes a matter of culture rather than a matter of physical difference.

A comparison of two charts, one furnished by the Children's Bureau of the Department of Labor, and one by the Japanese Educational Association of America, serves to demonstrate the rapid physical improvement in American-born Japanese, over children of like ages born in Japan. Unquestionably the favorable increase in weight and height of American-born children is somewhat due to improvement of diet, but it is also a striking evidence of the gradual bodily change taking place in the younger generations. Just how far this improvement will go, or whether it will be continued at all in future generations, it is not possible at this time to say. The tests made so far, however, seem fairly accurate. The figures relative to the Japanese children in Japan were based upon the result of the investigation of the Education Department of the City of Tokio, Japan. Further investigations are being made, and will be interesting to follow.

Conditions in Hawaii.

To determine the assimilability or non-assimilability of the Japanese it is well to review conditions in those sec-

tions where the Japanese population is the largest. Hawaii is frequently pointed to as being in grave danger because of the preponderant element of Japanese in her population. Somewhat more than half of the population of Hawaii was at the last census Japanese, and this population is increasing at a rapid rate.

There are certain very well advised objections to the Japanese in Hawaii, but the Islands have been free from political propaganda and the influence of the anti-Japanese press, and facts are more easily obtainable. There are also very fundamental reasons for this large Japanese population.

The commerce of the Islands is largely composed of agricultural products, principally sugar and pineapples. As both of these products require a vast amount of hand labor, the Japanese fit in well economically. The climate is also very much to their liking, and being an island people, the physical environment is one that they enjoy. There has been no question as to the assimilation of the Japanese in Hawaii. The only objection to them is that they are gradually dominating the economic situation, purely through increased numbers. The Japanese in Hawaii have gotten along very well with their white neighbors. They are, as a whole, well liked, and the question of loyalty or assimilation has not been made. In fact the second generation has been thoroughly amalgamated.

His Grasp of American Commercial Practices.

It is a necessary part of assimilation to teach any immigrant people the prevalent commercial practices. The first thing that the immigrant comes in contact with is American business, in some form or another. He usually arrives with the theory that money is easily made in

America. This impression is due to the American reputation for lavishness in personal expenditures, and the difference in the economic scale and wealth of the nation as compared with his.

They rapidly learn American ways of selling, and this added to their natural industry starts them upon the road to commercial success.

It has long been contended that the Japanese are commercially dishonest, that they do not keep contracts, and that their word is valueless. Now, it is perfectly true that the Japanese upon his arrival has a very different conception of business relations than the average American. He is a natural bargainer. He knows, when purchasing an article, that the Japanese who sells it to him will overestimate its value to him on quality. He therefore strives for a lower price. This, of course, is very distasteful to the American business man, who is not as a usual thing given to bargaining, particularly in small matters. The Japanese can hardly be condemned for this, as in reality it is an indication of thrift and a quality that is greatly admired in the French and Germans.

As a salesman, the Japanese attempts to get the best possible price, but expects that his customer will not pay his first asking price, and he therefore reduces it to one that he expects to receive. In this way he has in some instances created a bad impression.

Then the Japanese experience with American business has not always been one to inspire confidence and lofty idealism, particularly in the keeping of contracts. It is a well established fact that some American firms suffer no anxiety over broken contracts in the foreign trade field. This the Japanese assumes is a custom of American business and he acts accordingly in self-protection. However, there is little criticism of the Japanese who has established himself in business here for any length of

time. He invariably learns the practices prevailing and adapts himself to them, and abides by the customs.

The following quotation from "A History of the Japanese People," by Captain Brinkley, published by the Encyclopedia Britannica does a great deal to explain the Japanese views of American business methods, as they are brought in contact with them directly by residence in their country:

"The first foreign business men did not present themselves to Japan in a very lovely light. Their demeanor was marked by all the arrogance habitually shown by the Occidental towards the Oriental and they approached the solution of the Japanese problem with a degree of suspicion which could not fail to be extremely irksome to this proud nation. Even the foreign representatives made it their habit to seek for trickery and abuse in all Japanese doings, official or private, and this display did not tend to conciliate the Japanese."

This first experience of the Japanese with foreign business determined to a great extent his viewpoint for a long period.

The Desire to Learn English.

Probably the first desire expressed by the Japanese immigrant other than his wish to obtain employment is to learn English. This is one of his best characteristics. He desires first and foremost to learn the language of the country, and having learned the language, the process of Americanization is comparatively simple. Most of the troubles created by the alien element in this country have been due to ignorance through their lack of understanding of the language spoken. In this the Japanese rapidly ceases to be an offender.

If a method of acquainting himself with the language is at hand, he will spend infinite time and patience in learning it. The second generation invariably speaks and

writes English well after the twelfth year, and with a knowledge of the language as a start, assimilation is not at all a difficult matter.

Restrictions to Japanese Operate Against Assimilation.

The Japanese are constantly charged with being non-assimilable and this charge is unsupported by fact. On the other hand, however, everything is done to prevent their assimilation. With the mass of Anti-Japanese propaganda and the efforts at restrictive legislation, it is a surprising thing that the Japanese attempt to conform to their environment at all. They have every reason to believe that they are unwelcome and are being discriminated against. This discrimination is made only by a small class of people, but there is no one fighting for the Japanese, and no voice is lifted in their behalf. Consequently, it is not unnatural for the majority of them to assume that they are being treated with scant respect. In some instances they have been denied even the smallest of social courtesies.

The City of Los Angeles recently enacted an ordinance prohibiting Japanese players from public tennis courts. This particularly stupid and petty legislation and its kind cannot help but hamper their assimilation.

Assimilation Rather Than Amalgamation.

It is not contended that the Japanese will be amalgamated with the Caucasian element. That would entail intermarriage, and while there are no particular biological reasons why intermarriage should not be practiced, it is not advocated by either race.

Assimilation for all practical purposes means the Americanization of the Japanese, and this has been done. It is perhaps unfair to draw conclusions from individual

cases, but it is impossible to review all of the cases. Therefore the author can only give a few examples of Japanese who have become Americanized in every sense of the word.

Mr. Masasuke Kobayaski, who is now leading the work of the Japanese Salvation Army on the Pacific Coast, is fairly representative of the change from immigrant to citizen.

With a limited education in Japan and some business experience, he came to America in 1902. Before leaving Japan he was converted to Christianity and was an ardent admirer of Unimura Kanzo, the Editor of the Bible Study. He studied for some time at Stanford University and then took a position with an industrial concern at Salt Lake City. Brought into contact with the Japanese laborers and their problems, he decided to take up religious work. He has since devoted himself to various forms of social service work and in 1918 became the head of the Japanese Salvation Army on the Pacific Coast.

Anyone who is at all familiar with the second generation of Japanese, realizes that their ideas and ideals are largely American. While the conversion may not be complete, it is well on its way, and that would seem to be enough to expect of the second generation of any immigrant people.

The spirit of democracy which is rising in Japan is due very largely to the political ideas implanted in the American-born Japanese who has returned to the mother country. Their mode of living and their entire philosophy of life has to a large extent been changed. So far, even the enemies of the Japanese have not criticized the part played by them in the last war. A great many of them served in the American Army, and this despite the fact that they are not citizens. They did their full share in

subscribing to Liberty Loans and the Red Cross, and in every way fulfilled a citizen's duty, and this is a great deal more than can be said of some other nationalities living in America during the war.

The Japanese in their history have shown that they are assimilable. How can the change from feudal Japan to a modern power in the last sixty-six years be possibly explained except by their adaptability, and adaptability is almost synonymous with assimilability.

The contention that they are non-assimilable is simply raised as an anti-Japanese argument. It is primarily based upon the ingrained belief of the Caucasian that they will and can assimilate all other races but will not be assimilated by others. If the barriers that operate against assimilation could be removed, the Japanese would prove themselves readily assimilable.

The question really is, whether or not the Japanese are desirable people, and whether we are willing to assimilate them. Even the leading proponents of anti-Japanese legislation admit that these people possess some very sterling qualities.

Mr. V. S. McClatchy testified before the House Committee on Immigration and Naturalization, that the Japanese is sober and industrious, generally law abiding, that he has respect for his superiors and parents, and so far as the police records show, the cities have little trouble with him. He is industrious, will work long hours for little pay if necessary, and co-operates willingly, but the objection to him is that he cannot be assimilated.

Senator Phelan has also stated:

"We admire their Japanese industry and cleverness, but it is for that very reason, being a masterful people, that they are most dangerous. Because the Chinese are not a masterful race and are far fore tractable and willing to work for wages, I far prefer the Chinese to the Japanese."

Recently a powerful Pacific Coast daily said editorially :

"The objection to Japanese immigration is not from any unfriendly feeling or an assumption of superiority. The Japanese, however, have the ability and willingness to do hard work, which the American race has lost, and for that reason they are dangerous."

Now if the Japanese possess these admirable qualities, which even their antagonists say they do, and possess the type of mind which can be taught to think and conform to its new environment, assimilation is perfectly simple, and the contention that they lack assimilability falls, as do many of the other arguments against the Japanese.

CHAPTER XI.

Intermarriage.

CLOSELY connected with the question of assimilation is that of intermarriage, and both are gravely misunderstood, and have been the subjects of unceasing propaganda.

Objections to the Japanese have been registered on the grounds that they do not intermarry and therefore cannot be assimilated. Those Japanese who have married into the white race have been severely criticized for so doing, both by the whites and their own people.

While the author does not feel that intermarriage is necessary to assimilation, and it is not required of any other immigrant people, the failure of a majority of Japanese to intermarry with the whites is frequently held to be one reason that prohibits their ultimate Americanization.

It is well to analyze these objections and to point out the reasons underlying them. Intermarriage is not advocated by either the whites or the Japanese. Irrespective of any other consideration the difference in color makes it impractical. The white race has never laid aside its color prejudice and the Japanese, on the contrary, feel that they have equal grounds for prejudice.

Intermarriage has no part in assimilation. These immigrant people who have settled here in numbers have usually intermarried, particularly the second and third generations. The first generation, however, has invariably married within its own race. The Japanese have not had as long an experience in America as the Spanish, the Italians or the Russians, and it is impossible to say

whether or not the second and third generations will or will not intermarry. It is, however, unlikely, simply because of the color prejudice.

If intermarriage had been widely practiced, unquestionably it would furnish a better basis for complete assimilation, but certainly it cannot be contended that intermarriage is a condition precedent to assimilation.

As a Biological Matter.

From a biological standpoint intermarriage is not only practical, but it might be beneficial. Eminent biologists have advanced the theory that if the stronger nations of the world could be melted, the composite of all of them would be a highly developed human being, and that it is perfectly possible that this composite could inherit the best characteristics of the various races.

In the Eastern part of the United States a majority of the Japanese have married white women. In the Western and Pacific States, because of the agitation against it, these marriages have not been as numerous. The result of these intermarriages does not show a lack of productivity as has been frequently alleged, and the offspring observed have been normal in every respect. It has also been observed that the offspring from those inter-racial marriages are invariably more Caucasian than Oriental. The color is more white than yellow and the facial characteristics Caucasian with the exception of the slant eyes, which invariably persist. As a biological matter, therefore, there is absolutely nothing to show that intermarriage would be detrimental to either race, and the theory has been advanced by authorities that it might be a decided benefit to both.

Some Successful Intermarriages.

From a sociological standpoint the question of intermarriage becomes one of racial prejudice. The general

attitude towards the Japanese is such that they are not free to intermarry. There have been and are legislative restrictions prohibiting it in many States and with these restrictions and the adverse social attitude, intermarriages cannot be frequent.

In the Eastern States, however, there have been many successful intermarriages. In the Middle West, Chicago particularly has furnished more inter-racial marriages among the Japanese than ordinary marriages, while in the East this proportion is also very large, especially in New York City. The fact that the right of naturalization is also denied has had a tendency to curb intermarriage. Several of the very influential Japanese in this country are married to white women, and there is absolutely nothing to show that these marriages are not entirely successful. The success or failure of an individual marriage is decidedly difficult to determine, but there are few, if any, divorces in intermarriages and there are also many excellent reasons for considering them successful.

It is equally true that white men frequently marry Japanese women in Japan. The same restrictions, however, that operate against the inter-racial marriage in this country operates against them also in Japan, only the objections are reversed,—it being the Japanese who do not favor them.

Not Advocated by the Japanese.

Inter-racial marriage is not advocated by the Japanese any more than it is by the whites. The Japanese objections, however, are based upon wholly different grounds than those registered by the whites. The Caucasian objection is due almost wholly to a color prejudice; the Japanese objection is largely due to the difference in social customs.

The Japanese view themselves in a very different light

than they are viewed. They believe most thoroughly in themselves, feel that they are the equal of the members of any other race in the world, and are willing to prove it. They will gladly enter any field of endeavor and by sheer force of ability, either inherent or acquired, fight their way to the top. They have some characteristics that cannot help but make for success, among them—industry and patience—and they cannot possibly see why with all their good qualities there should be a prejudice against them on purely color grounds.

This prejudice has always existed with the Caucasian and unquestionably does operate against a full understanding of the desires and character of other races. There perhaps could be a fairer attitude in treating the question of intermarriage. It has no relation to that of immigration. It is a personal matter, not a group matter, and probably cannot be stopped by either propaganda or legislation. It is not advocated by the Japanese and perhaps may never be. There is no opposition to the intermarriage of other nationalities, nor to their mating with purely American stock, and the subject of intermarriage should not be confused with any other phase of the Japanese problem.

The Difference in Social Customs.

If there are no biological obstacles and the feasibility of this type of intermarriage is proved, there is still the difference in social customs to operate as a barrier. The status of women is viewed by the Japanese in an entirely different manner than by the white. The feudal attitude towards her still prevails to an unfortunate extent in even modern Japan. There is evidence that Japan is changing in this viewpoint, as well as in many others, but the change is not sufficient as yet to permit an absolute agreement in social customs.

The question of immigration and the whole question of the treatment of the so-called Japanese problem should not be hampered by anything so ambiguous as intermarriage. As it is advocated by neither the Japanese nor the white, it will not be practiced to any great extent and has no part in their assimilation.

CHAPTER XII.

Americanization of the Japanese.

THE principal argument of the Anti-Japanese faction is that the Japanese cannot be naturalized and Americanized. This is also the basis of most of the press propaganda, but when boiled down there is very little, if any, proof furnished.

The Japanese in America operate under distinct disadvantages in so far as their ultimate Americanization is concerned. They are denied the rights of naturalization, and therefore there is no incentive for them to understand and adapt themselves to American institutions and practices.

It must be admitted that any people who are denied the rights of citizenship cannot be intensely interested in fitting themselves for it. No one has ever advanced the argument that the Japanese were unfitted mentally to comprehend the things that would qualify them as citizens. No American agency has ever interested itself in spreading the principles of American life among this alien people and such work as has been done has been almost entirely in the hands of the Japanese themselves. They have had no incentive to take up this class of work, but apparently the directors of the Japanese Association and the various other agencies have realized that if they were so fitted, it would do a great deal to destroy the force of the propaganda against them.

That the Japanese will always remain Japanese is utterly absurd. Many of them have a better grasp of American ideals than the average American and most of them who have had the benefit of any education at all are

as well equipped for citizenship as any other class of immigrants. It must be kept in mind, of course, that it is only recently that the Japanese have come to this country at all and that the first who did come were not permanent settlers.

Americanization Agencies.

Just what work has been accomplished can not be fully understood without a review of the agencies that have carried it on. In the early days, the Christian missions were the only centers where the Japanese were brought in touch with Occidental civilization at all.

The practical side of teaching the English language was employed by these mission workers, and the young men especially became identified with this mission work. As they became able to understand English many of them remained as interpreters and were sent out into other districts and in that way the field was constantly enlarged. As these Missions were established and supported largely by American churches, the Japanese who came to these organizations were in contact with the best class of Americans.

It does not seem unreasonable to assume that with this environment they could not help but absorb many of the principles underlying what we term Americanization. These Missions are still contributing their part to this class of work, but owing to the constant propaganda and the feeling of antipathy that has arisen in California against them, they are seriously handicapped, and to the Japanese themselves is left practically this entire work.

These Mission Schools, although not strong either financially or in numbers, have devoted such capacity as they have to English instruction and other subjects relating to American life. Through them, many of the mature Japanese students have been able to enter the

high schools and colleges of this country and thus obtain a thorough education.

An example of this class of school is furnished by that established and conducted by the Methodist Episcopal Church of San Francisco for the last two decades. This institution has been teaching the Japanese English and various other subjects necessary to them in this, their new home. The school has at present eight classes and 128 day students. The night school has about 60 students, of which about one-fourth are women. For the primary grades a four-year course of study in the day school is required and a certificate from this school admits the graduate to the high schools. The membership in proportion to the Japanese population is exceedingly large and this demonstrates conclusively that the Japanese are more than anxious to fit themselves for a larger life in America.

In any other alien people this evidence would be considered a demonstration of the qualities that make for the best citizenship, but in the Japanese it is looked upon with suspicion. Besides these Mission Schools and private instructors there are a number of kindergartens for the Japanese children. These kindergartens employ in the great majority of cases American teachers and as soon as the children have sufficient knowledge of English to warrant it, they are sent to the public schools. This preparatory work is not only beneficial to the Japanese child, but also to the parents. If the child understands and speaks English and is in constant association with the parents it assists the parents to also understand this language.

Other institutions which are carrying on this work are the Young Men's Christian Association and the Young Women's Christian Association. Both have established classes for the younger Japanese and classes in citizen-

ship are particularly large. The Y. W. C. A. some time ago organized an International Institute for Foreign Women and this has been of immense value to the Japanese woman.

Because of the difference in social customs it is difficult for the Japanese woman to adjust herself to her new environment without being brought in direct contact with American ways and manners of life. To accomplish this purpose dormitories have been provided by this Association and there are several centers in California where English and household practices are taught.

The Boards of Education in some of the larger cities of America have become interested and opened centers where Japanese women are taught domestic science and various allied subjects.

Now the purpose of all of these various agencies is intensely practical, i. e., to give knowledge of conversational English. It is absolutely essential that any immigrant should understand the English language before he can be properly assimilated. He should also know how to read and write it, and this instruction is emphasized. They are also taught practical things that will fit them for employment, or in the case of the women, to improve their way of living. Throughout the entire training, American institutions and practices are studied, and in this way only can they be Americanized.

The Japanese are very adaptable. They learn quickly and if an agency has proved its merit they are quick to adapt it to their use. An example of this is the Japanese Boy Scout troops. These troops worked throughout the war in securing Liberty Bond subscriptions, planting and caring for war gardens, securing Red Cross contributions, and in every way did exactly the same kind of work as the American Boy Scouts. There are also various pub-

lications which are issued both in Japanese and English and are doing their share toward this work.

Americanization Impossible Under Constant Harassment.

Despite the fact that there are some splendid agencies working to aid the Japanese in understanding American customs, there cannot be complete Americanization of these people if they are constantly harassed by restrictive legislation. If the attitude so prevalent in California at present is continued the Japanese can never become Americanized.

No people can be constantly harassed and be the subject of insults and vilification and at the same time be trained to citizenship. The Japanese are making every effort to conform to their new surroundings. They are most anxious to learn and are more than anxious to observe the customs of the country. The help they are given is extremely limited and a malicious propaganda constantly conducted against them in the press. The people of California as a whole do not dislike the Japanese. Quite the contrary, they like them, but only as day laborers working for a small wage for a white farmer. They, therefore, are not interested in teaching them anything which would improve either their social or economic status.

Lack of Influence of the Imperial Government.

It has been frequently asserted that all of the Japanese activities in this country are directed by the Imperial Government at Tokio. This amounts simply to an unsupported assertion. Never has a scintilla of proof been offered that would tend to support this statement, and there is much to show that the Imperial Government would be delighted if all of the American Japanese would

emigrate to some place where they would be more hospitably received.

The California question must have been a constant source of annoyance at Tokio, and as the problems are solved by the Government in Tokio a new one grows because of the attitude of a limited number of Californians.

The Individual Japanese Desire for Harmony Between the Two Countries.

When any new problem arises between the two countries, the individual Japanese in this country does his utmost to bring about a friendly understanding. For this reason he is often misunderstood.

He takes a very active interest in any discussion between the two countries, which is entirely natural. He is denied the right of naturalization here and therefore must look to the Mother Country for protection of his rights. The average Japanese has acquired by the hardest of hard work some little property and he wants this protected. Legislation is constantly being either passed or proposed affecting his property rights, and he is naturally intensely interested. He strongly desires harmony between the two countries so that he may work out his individual salvation without legislative interference.

The Desire for Economic Independence.

The primary motive of the individual Japanese is the desire to make himself economically independent. In the old country his opportunities for economic betterment have been exceedingly limited and in his new environment he finds vast quantities of almost virgin land which will respond to his labor. He therefore is willing to work

and work hard for success, and if let alone he invariably achieves it. He will stand a very great deal to achieve this end, but cannot understand why, if he is willing to work and willing to adapt himself to his new surroundings, he should not be freed from these restrictions and permitted the same opportunities that any other immigrant is given.

With the exception of a few religious organizations, no effort has as yet been made on the part of the Americans to assist him. He realizes that an understanding of American life is necessary, and has, with his characteristic energy, tried to organize agencies that would provide it.

CHAPTER XIII.

Japanese Citizenship.

“ONCE a Japanese always a Japanese,” is a favorite slogan of the Anti-Japanese element. It has even been stated that Japan does not permit her citizens to expatriate, and that she has never given her consent to those individuals who have indicated a desire to renounce their allegiance to the Mikado.

It has been the principal argument against further Japanese immigration and is freely used in any discussion relative to their acquiring citizenship in America.

The allegation that the Japanese Government does not permit her subjects to be expatriated and absolved from allegiance to the Emperor has no ground in fact.

The following extracts from the 1916 Law of Nationality which is now in force in Japan provides :

“ARTICLE 18. When a Japanese, by becoming the wife of a foreigner has acquired the husband's nationality, then such Japanese loses (her) Japanese nationality.

“ARTICLE 20. A person who has voluntarily acquired a foreign nationality loses Japanese nationality.

“ARTICLE 20 BIS. In case a Japanese subject who has acquired foreign nationality by reason of his or her birth in a foreign country has domicile in that country he or she may be expatriated with the permission of the Minister of State for Home Affairs.

“The application for the permission referred to in the preceding paragraph shall be made by the legal representative in case the person to be expatriated is younger than fifteen years of age. If the person in question is a minor above fifteen years of age, or a person adjudged incompetent, the application can only be made with the consent of his or her legal representative or guardian.

“A stepfather, a stepmother, a legal mother or a guardian, may

not make the application or give the consent prescribed in the preceding paragraph without the consent of the family council.

"A person who has been expatriated loses Japanese nationality.

"ARTICLE 23. A Japanese child who, through legal procedure, has acquired a foreign nationality, loses Japanese nationality.

"ARTICLE 24. A male above the full age of seventeen or more does not lose Japanese nationality under the provisions of the preceding six articles until he shall have served in the army, navy or otherwise he has no obligation thereto."

These provisions clearly show that the Japanese Government does in fact permit her subjects to be expatriated, although under certain restrictions. The provisions of Article 20 are especially applicable to the case of the American Japanese.

These Laws of Nationality, it is true, rest upon the principle that the Japanese soldier is not relieved of military duty by expatriating himself. This provision of the Law of Nationality was unquestionably adopted because of the influence of the military element in Japan, but it is equally clear that a Japanese boy who has acquired foreign nationality by reason of birth in the original country that nationality is acquired in, may divest himself of his Japanese citizenship if his father or other parental authority takes the necessary steps for him before he is 15 years of age. If he has attained the age of 15, he may take the same steps with the consent of his father or other parental authority until he reaches the age of 17.

Dual Citizenship.

An American-born Japanese is a citizen *jure soli* of the United States of America under the 14th Amendment to the Constitution. At the same time he is a citizen of Japan *jure sanguinis* under the Japanese Laws of Nationality. Through this dual citizenship has arisen the much discussed question of dual allegiance, and out of it

grew the charge that a "Japanese is always a Japanese," wherever he may have been born.

The Japanese provision is "that a child is a Japanese if his or her father is a Japanese at the time of his or her birth." From this also grew the allegation that the Japanese Government never desires her subjects to be expatriated, and has political and military control over the American-born Japanese through the legal provisions of dual citizenship.

Unquestionably dual citizenship carries with it many awkward situations and has been the basis for much of the propaganda against these people. The Japanese are certainly not alone in this, as many other governments have exactly the same provisions, and the question is not even discussed. It is simply seized upon as an effective source of propaganda.

Dual Citizenship of Other Nationals.

The German Nationality Law of 1913 provided that "German citizenship is not lost by a German who has, before acquiring foreign citizenship, secured from the competent authorities of his home State, the written permission to retain his original citizenship." Thus the German National is in exactly the same position as the Japanese. He may or may not retain his German citizenship, depending entirely upon the individual's option, and citizenship in this case carries with it also the responsibility of military service.

The French Civil Code also provides that "Every person born of a Frenchman, in France or abroad, is a Frenchman." It is therefore apparent that the Japanese are not the only race affected by dual citizenship and it is manifestly unfair to single them out and penalize them because of a dual citizenship with which they may or may not be in sympathy.

Dual Citizenship in Practice.

The important element to consider in the working out of dual citizenship is the attitude taken toward it by the individual American-born Japanese. If he or she endorses this political provision, then it may affect his or her allegiance to this country. It is an awkward political question and there is nothing that can be said in favor of a continuance of it, not only in Japan, but in every other country.

The individual Japanese, however, cannot be blamed for this practice unless they subscribe to and approve of it. The Japanese residents in America have been cognizant of this fact and the Japanese Association has done everything possible to terminate this dual nationality.

As early as 1915 the General Conference of the Japanese Association resolved to encourage the *jure soli* allegiance to America among the American-born Japanese and to take advantage of the available means to terminate the *jure sanguinis* allegiance to Japan. Again at the General Conference in 1920 it was resolved that the Association should use every possible influence to prevail upon its membership to drop the Japanese citizenship where possible.

It would not be surprising if the American Japanese were slow in taking advantage of this right of expatriation. The Japanese immigrant is denied the right of nationalization and if he should bring his children up as American citizens the dilemma is obvious. The parent would still retain his allegiance to the mother country and the child would be an American citizen. The restrictions and constant propaganda against them has also operated to force a great many of them to return to Japan.

It cannot be expected that they can be socially ostracized and harassed by legislation that curbs their every activity

and still become fully in sympathy with their new surroundings.

There is every indication that if left alone the Japanese would avail themselves of the expatriation provisions of their Law of Nationality and surrender the Japanese citizenship. Many of them have already done this in spite of the barriers and obstacles placed in their way, but until they are hospitably received and decently treated by the white element they will still retain their old country ties. It is the opinion of authorities that the Japanese in America have shown their willingness to adopt the single citizenship despite these limitations and restrictions. If they were permitted the right of naturalization it can be presumed that the Japanese Government would co-operate in terminating dual nationality.

An important phase of this question is the liability to Japanese military service of the Japanese in this country. In Japan military service is compulsory to every male of proper age and physical condition. At the age of 17 he is enrolled in the Register of the Japanese National Army and called to service either in the Army or in the Navy at twenty. However, an exemption or delayed service, which results ultimately in exemption, is legally granted to any Japanese residing in a foreign country other than China, providing the individual makes a claim, properly accompanied by a certificate of his residence, made out by the nearest Japanese Consul. When he is over the age of 27 he is entirely exempt from any military service even though claiming exemption, unless there be an extraordinary occasion therefor. Those who have served the required years in the Army before emigrating to foreign countries may be exempt from any subsequent duties if they properly claim it. A majority of young Japanese men in this country, according to the statistics of the Japanese Association, not only are not

reservists, but have claimed exemption from compulsory service. This entirely dissipates the allegation that nearly all of the Japanese male residents of America are military reservists, prepared for any crisis. Then again a large percentage of Japanese born in this country have never been registered in Japan. They are, therefore, immune to any Japanese laws and the Japanese Government has no power over them whatsoever. They are American citizens. If, however, the Japanese youth was enrolled at 17 in the Register of the Japanese National Army it creates a complicated situation, for the Japanese law, like the laws of Continental Europe and unlike the English and American system, are cognizant of allegiance to the sovereign by reason of blood descent, and the place of birth cannot affect this allegiance.

The provisions of the National Law of Japan are perhaps not broad enough to meet the American view, but expatriation is permitted before the age of 14 or 17 at the latest. Then if he be registered in Japan, he still is permitted to claim exemption from actual military service.

There is every evidence to show that the Japanese-American would in the majority of cases desire to hold the single American citizenship. There are many obstacles that deter them from this, but the tendency is shown by many of them who have already renounced their allegiance to Japan, and all of their Associations are advocating this single nationality in order to avoid any possible friction.

CHAPTER XIV.

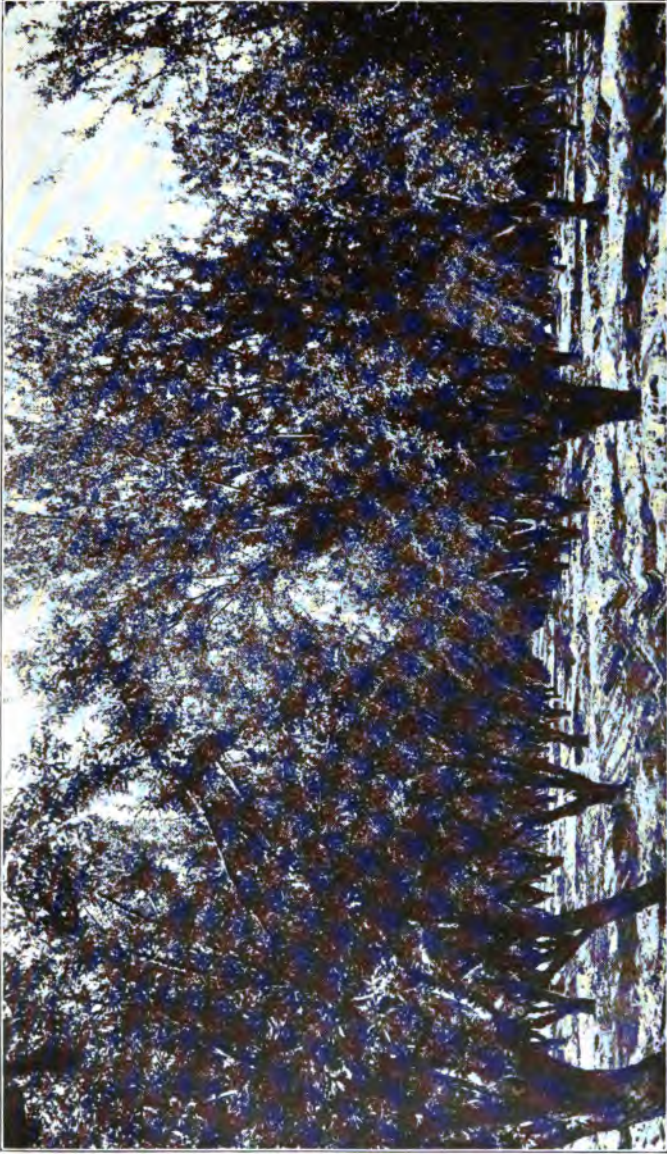
Conclusions.

THE Japanese question in its broadest sense is no longer a section matter, but rather a national, and perhaps international problem. In its conception a strictly local affair, this problem has grown to its present international proportions solely through the hostility of the political element of California and the bigotry of a section of the American press.

There are the best of reasons for friendship existing between the two nations. The best minds in Japan desire American friendship more today than ever. Politically Japan is going through a transition period in which the power of the military element is being gradually wrested by the democratic forces. The tide of democracy is gradually sweeping Prussianism from the Island Empire, and it is because of this that Japan needs the co-operation of the world's largest and most successful democracy.

California Legislation.

The restrictive legislation that has been adopted at various times by the State of California to prevent land holdings by the Japanese alien has been of unprecedented severity. In November, 1920, an initiative measure was adopted which not only strengthened the original alien land law, but made many of its provisions more drastic. Not only is the Japanese alien prohibited from owning or leasing land, but his only status, at least insofar as land is concerned, is that of a laborer. He cannot, because he is prohibited by legislation, secure land either by lease or ownership. He can only work for a white employer.



ALMOND GROVE AT LIVINGSTON, CALIFORNIA.

The practical working out of this Act is a matter of time. Many sections of the State of California desire the Japanese farmer. All of the liberal sentiment in California was opposed to this Act. The only problem that exists in this state, or any other, insofar as the Japanese are concerned, is simply the need for a limitation on immigration, and this problem could be solved very easily if it were not for the complicated issues that have arisen as the result of the Anti-Japanese propaganda.

The legislation that the State of California has adopted is of unheard-of severity.

The Japanese Entitled to Consideration.

The author has attempted, in the limited space available, to place before the public the exact facts with reference to the Japanese themselves, their problems, and their worth as residents in this country.

There are the best of historical reasons for the past friendship existing between these two nations. It was an American, Commodore Perry, who forcibly compelled Japan to open her ports to the world, although she wished to remain a hermit among the nations. It was an American, Townsend Harris, first of the American diplomatic force, who whole-heartedly helped the Japanese Government with its various problems during this transition period, thus establishing the tradition of warm friendship which has been established and never been strained until the California school episode.

In the 66 years of commercial and diplomatic intercourse between the two countries there has never been an incident or disagreement between the two countries that has not been promptly and amicably settled. Many of America's great statesmen have paid the highest compliments to Japanese diplomacy. Mr. Root, who perhaps

handled American diplomatic problems as well as any man who has ever held the office of Secretary of State, has publicly paid his tribute to Japanese diplomacy. Mr. Roosevelt has done the same. The Japanese position, on every problem which has arisen between the two nations, has been one of sympathetic understanding. She has done her best, and that frequently in the face of abuse and intolerance from a section of the American press, to effect a friendly settlement.

Representative Californian opinion is not and never has been in sympathy with the restrictive measures adopted in that state, and the propaganda against the Japanese. The better class of opinion has always held that the only problem that existed was with reference to restricted immigration, and this is held to be, what it properly is, a Federal problem, and not a State matter.

The Japanese are our best Oriental customers. Their trade has been increasing the last ten years by leaps and bounds, and is an exceedingly important factor in our overseas commerce. The constant agitation against them in California has operated, to some extent, against the development of this trade. Every activity of the Japanese has been criticised, held up to ridicule, and pointed out to be a menace to the country.

The Japanese Association of America has been particularly criticised. This association is, in fact, what its name implies—simply an association of Japanese, organized originally for social purposes only, but latterly exerting its helpfulness towards its members. It is not only a benefit to its Japanese members, but a very great benefit to the American people as well. The association early realized that if the propaganda against their people was to be combated, it was necessary that the Japanese immigrants be Americanized and imbued with the ideals of their new home. The association has aggressively gone

about doing this work. It has had to play a lone hand. No American association has extended any help to the Japanese immigrant with the exception of a few religious organizations.

The theory advanced that this association is in any way supported by the Imperial Government of Japan, is an absolute fallacy.

As the vital statistics of the Japanese population in California have been the basis for a great deal of unfriendly press comment, it is well to review all the elements before forming a conclusion on this particular subject.

Now it is a fact that the Japanese population in California has shown, from a percentage basis, an exceedingly large increase, but the total population at the end of 1919 was only 87,279. It is utterly absurd to assume that 87,279 can in any way affect the industrial or economic status of that State. The varied and wild estimates that have been made by Mr. Hearst's papers, Senator Phelan and others, are probably exaggerated. Perfectly accurate statistics are available from the State Board of Control, and it can be assumed that these statistics are correct.

Admitting the increase, it is still necessary to explain it. It can be and is readily explained. The greatest increases have occurred since the year 1911. At that time a large majority of the Japanese in California were men of a marriageable age. From 1911 on they have been marrying. Japanese women have been coming in, and with the establishment of families, of course, children have been born.

It is equally absurd to say that the Japanese population has increased six-fold during the last twenty years, as the population in 1910 was about 40,000 and in 1920 was only 120,000 throughout the whole United States. It is equally unfair to compare the birth rate among these

people with that of the white element as a whole. If people of identical intelligence, age groups and social environment could be compared, the Japanese birth rate would not be any greater than that of the group selected, but this is not done. Among all of our immigrant people the birth rate is high and there is no particular reason to single the Japanese out for criticism. As they become amalgamated and perhaps assimilated, this condition readily changes. The second generation of Japanese in this country do not show as high a birth rate as the first generation.

There is nothing alarming about the birth rate of these people in California. The population has increased, and probably will, but the population of the entire State has increased 100 per cent in the time that the Japanese population has increased some 150 per cent, and there are most excellent reasons for this increase.

The question of birth rate is not any part of the Japanese problem, and should not be taken into consideration.

It is equally untrue that the Japanese are willing to work long hours for low wages. Those Japanese who come here possess the racial traits of industry and perseverance that characterize them as a nation. They do apply themselves, and this is normally thought to be a most excellent attribute. In certain specific industries the Japanese work long hours, not because they desire to, but because the type of produce handled demands it. The American farmer does the same thing and nothing is thought of it.

Actual comparisons of the wages received demonstrate conclusively that the Japanese laborers in agricultural occupations receive higher wages than do white laborers in the same occupation as unskilled laborers. In the skilled trades the reverse is true. The Japanese as a class have not had sufficient training to become skilled in

any but a few occupations and this explains the difference. There are isolated cases where perhaps an individual Japanese has been willing to work for a lower than standard wage for the same class of employment, but taken as a whole they demand and actually receive, as unskilled agricultural laborers, at least, better pay than the white doing the same work.

They are charged with not observing Sundays. As it is an entirely individual matter, this charge has no bearing on the problem, but those Japanese who have been some time in the country are quite faithful in observing this day of rest except in those occupations that demand constant attention, particularly berries and vegetable gardening. As a matter of fact, the Japanese should be encouraged in their industry and perseverance, and these racial traits should not be used against them.

Their standard of living, which is so frequently criticised, is a matter of economics, and not due to a racial tendency. In the old environment a low standard of living was forced upon them, due to the unequal distribution of wealth and the restricted economic opportunities in Japan. It is a proved fact, however, that they are as quick to raise their standard of living when their earning power permits, as are any other immigrant people. In those districts where they have had time to accumulate wealth they have shown a tendency to adopt a normal American standard in food, clothing and the necessities, and in self-improvement; possibly, they show a greater desire than the average American. It is manifestly unfair to compare the immigrant Japanese with the white element of the better class. If any comparison is made at all, they should be compared with a like class of immigrants.

There is a most excellent reason for the establishment of the language schools. The Japanese child must first

learn English before he or she can be placed in the public schools. It certainly is not advisable that the child's education should stop during the time that English is being learned, and the language school therefore fills a real need. It is in many instances imperative that the child speak Japanese as well as English, and perhaps read and write it, because this is the only language, either written or spoken, of the parents. Certainly no one would advocate that the child know English only and the parent Japanese.

The charge that the language schools are promoting the Oriental theory of government is a pure fabrication. There is neither time nor a desire to promote this study. The religious teachings of the child cannot be taken into consideration at all, as the Constitution of the United States provides for free religious thought, and it is a fundamental of American life. Other nationals maintain their own language schools without being criticised, and to single out the Japanese is manifestly unfair.

Perhaps from an American viewpoint there is no room in theory at least, for any language school. The Japanese themselves have been very quick to realize that the abolishment of the schools would tend to eliminate criticism. They have taken steps through their general association to bring this about.

In the religious and social education of these people, charges are frequently made that a majority of them are Buddhists. That is their right. The religious convictions of the individual Japanese ought not to subject him to criticism, but as a matter of fact, that charge is untrue. The Japanese are ready converts to Christianity, and some of the best influences at work among them come from their own Christian organizations.

Much has been said on the subject of assimilation. If assimilation simply means an adjustment to the new

conditions and adaptation to the social, political, industrial and cultural institutions, both traditional and actual, of this country, then the Japanese are as easily assimilated as any other immigrant people. If, however, assimilation means an entire physical change, then the Japanese possibly cannot be assimilated. There is some proof that the physical characteristics have changed in the second and third generations in this country. Assimilation, as a matter of fact, is simply the problem of adjusting these people so that they fit in with conditions in this environment. The Japanese have done and are doing this. There is every proof that they are as easily assimilated, and will make as good citizens as many of our other immigrant races.

In Americanization, the Japanese have various agencies which are working toward this end. This work they are doing for themselves, and it is a work that is done for other immigrants by American agencies. The Japanese, through their associations, are spending their own money to teach those members of their race in this country the principles of American citizenship.

The question of dual citizenship has been much discussed. The Japanese Government does permit its citizens under certain conditions to be expatriated. It is probable, if the matter could be properly approached, that some of the restrictions operative at present could be removed. The charge that each Japanese in this country is subject to military service in Japan is absurd. Some of them are, so are some Germans and some Frenchmen, but this fact is not used as a pretext to deny either the German or Frenchman the right of land ownership in this country.

Dual citizenship perhaps from the American standpoint is obnoxious. It probably is equally obnoxious to the Japanese in this country, but it is an easily solved problem

for the individual Japanese. Through the Law of Nationality of his own country, he can be expatriated if he wishes.

The crux of the Japanese question has been the subject of immigration. Every other charge that is made against them is pure propaganda. The immigrant question is the only phase of the entire problem that need be taken into consideration. This problem has been solved by the sympathetic understanding of the Japanese Government itself. The Root-Takahira agreement, familiarly known as "The Gentlemen's Agreement," was precisely the sort of diplomacy needed to settle this problem. Under this agreement the Japanese were not forced to admit the inferiority of their own immigrants, but they did agree to eliminate the type of immigrant that could disturb the industrial economics of America. They have kept this agreement to the letter.

Those phases, such as the so-called "picture brides," that were not covered to the satisfaction of the American authorities in the "Gentlemen's Agreement," have since been voluntarily remedied. The Japanese Government has been very quick to respond to any suggestion by the United States Government that would prevent friction between the two countries.

The Japanese are clearly entitled to consideration by any one who will fairly review the facts and investigate the charges that are brought against them.

Their Property Rights.

The Japanese do not ask that any consideration be shown them that is not shown all other immigrants. They do feel, however, that they are entitled to exactly the same treatment that is accorded other individuals who come to America to make their home. The Japanese

immigrant is denied citizenship so he operates in the beginning under a restriction that is not imposed upon any other national except the Chinese. Those who settled in America have usually sacrificed everything to win material success. Many of them have acquired some property, and California has done everything possible in a legislative way to deprive them of the use of this property. In any other immigrant people we encourage industry, thrift and initiative. In the Japanese, we not only discourage it, but attempt by legislation to deprive him of the proceeds of his industry.

Irrespective of the outcome or ultimate solution of the present problem, those Japanese who have acquired property in this country should be and unquestionably will be protected in the use and enjoyment of it.

The Japanese Question Largely a Made One.

The author believes that any fair-minded individual who will review the activities and work of the Japanese in this country, and investigate the charges against them, will find that the Japanese question is entirely a made one.

There is little or no truth in 99 per cent of the allegations that have been made as to their undesirability. They have been made the football of California politics. The Hearst press has used them as a basis for gaining circulation by sensational methods, and there is not today any real problem in connection with these people. ✓

A group of California politicians and the yellow press has created a mythical problem, which in the minds of some people who do not understand the circumstances, may seem to be real. California has depended upon the support of the other states in her ill-treatment of the Japanese, and the yellow press has sought to create a national problem by misuse of them.

*Comparative Value of Restricted Japanese Immigration,
With That of Unrestricted Immigration.*

America is called the melting pot of the nations, and for some years has prided herself as such. In some quarters it is now being realized that the melting pot does not melt. The author believes that the Japanese immigration, which is restricted to a very small class, is of much better quality than much of the immigration which is permitted to enter without any restriction. Certainly the racial characteristics of the Japanese make them as worthy to be citizens and as easily assimilated as some of the Slav, the Russian, Greek and South Europe peoples who are permitted to enter at will.

Our Waste Land.

These Californians who are pro-Japanese are usually so because they have seen the transformation worked by Japanese labor on land that was previously waste. Many spots in the Sacramento and San Joaquin Valleys have been brought into productivity solely through Japanese labor. The Japanese are willing to pioneer, and all of our States possess a type of land that will respond only to the pioneer's hand. There is, moreover, a great need for the development of this type of land, and the Japanese are the only class of immigrants that supply this need. The United States has literally millions of acres of land that could be brought into fruitful productivity if the type of labor that the Japanese immigration supplies could be put on it. The improvements wrought by the individual Japanese upon waste lands are nothing short of marvelous. In one small section in California, land has been reclaimed from former Tulle beds, so that in 1920 it produced something like nine million dollars in crop values that would never have been produced except for the Japanese.

The Economic Need of This Class of Immigration.

There is a strong economic need that the Japanese, and apparently the Japanese alone, can supply. Farm labor is becoming scarcer each year, particularly the type of labor that will raise those crops that depend almost entirely upon hand work. White labor does not, and never has enjoyed the work of the fields except where machinery or animals could be employed. The Japanese very readily take to this class of work. They are accustomed to it in the old country, and land of this type worked by Japanese labor responds in productivity.

There is no intention of the author to advocate unrestricted Japanese immigration, but it is entirely possible that a more liberal construction could be made of certain provisions of the Root-Takahira agreement with benefit to both nations. America needs the type of labor that the Japanese can supply.

CHAPTER XV.

The Solution of the Japanese Problem.

IN its broad sense, what is the Japanese problem? The question of immigration is one of its phases. This has been settled in a reasonably satisfactory manner, and if the Gentlemen's Agreement does not supply just what is needed, the Japanese Government has shown an entire willingness to discuss with the American State Department any amendments to it. The immigration problem, in so far as it affects the United States, is at the present time the least factor of the whole matter.

Differences have occurred—most of them honest differences—between the two governments, and they all have been promptly and sympathetically settled. There exists, however, a much larger problem. The American people are suspicious of Japanese motives. This suspicion has probably been created in their minds by that insidious element that have been constantly misrepresenting the aims and relations of the two countries. The Japanese people, on the other hand, have been made equally suspicious of the motives of the United States Government. They cannot understand the constant hostile press criticism of them, and they do not differentiate between the section of the press that is respected and that other section (propagandist papers) which has been instrumental in creating the present situation.

From the Japanese viewpoint, the whole problem is one of supplying the daily dinner to fifty-seven million people, who are situated on a group of islands not as large as the State of California, seventeen per cent of which is

arable. This population is increasing at the rate of 600,000 to 700,000 annually, and despite the most intensive cultivation, it cannot be supported. It is a cultivation where every grain of wheat is individually planted and tended to obtain food enough for these people, and yet it cannot be done.

From the Japanese viewpoint there is only one solution,—that of migration. Even if they were permitted unrestricted immigration to this country, the yearly increase could not be taken care of, and the Japanese themselves know this quite as well as do the Americans.

They do not seek unrestricted immigration, but they must go some place; but any place they may go, America raises her hands in a highly moral attitude and questions their motives. If any large group were to immigrate to Mexico, for instance, the propagandist press would cite this as an extreme peril to this country.

Has anything been done to help them solve this problem? Emphatically no. The Japanese have been left absolutely alone to solve their own problem, and when they attempt to do so they are met with an attitude of suspicion and hostility. They must migrate—there is no other way out.

The Japanese problem is only part of the Far Eastern question. In the background there are four hundred million people in China with only a semblance of a government. It is true that a republic in name exists, but 95% of the people are illiterate, with absolutely no political experience whatsoever, and a government so weak that it cannot protect even its own people in its own dominions. Many of the provinces of China are dominated by bandits, and the government, instead of reaching out and disciplining them, has made generals

or governors of them, and it must be remembered that China is next door to Japan.

In Manchuria and Mongolia, the situation is much the same, and in Siberia, the last great white men's country, there is a complete governmental disintegration. Its people are rapidly sinking back into primitive life and there has been a complete breakdown of methods of exchange as well.

In the western part there has been an invasion of Bolshevistic ideas, and Japan is very much worried over Bolshevism. She does not like its crazy economic system and does not intend that these ideas shall be extended into her political structure.

Japan has a military party, and unquestionably this military party has been responsible for many of the things we criticize. Her record in Korea has been anything but a good one, but the liberal Japanese have criticized this record quite as much as have Americans or Europeans. There is a rising tide of democracy in Japan, and this tide will shortly overthrow the military element if it has the sympathy and understanding of other democratic peoples.

Japan is confronted on the one side with the potential menace of China and on the other side with the governmental breakdown of her neighbors. She has had little experience in industrial life, and were she to embark upon an extended industrial program her competition would be resisted by both the United States and England. Then she has not the natural resources, and yet she must do something. She is trying migration.

She is told that she cannot do this, or she cannot do that, by people who have no realization of her needs. Japan cannot nor will she return to her hermit existence. It was the United States who insisted that she abandon

this isolation, and it is a section of the American press that is attempting to drive her back into it. There is a fine force of democracy in Japan, and if it can only be encouraged by a little sympathy and an attempt to understand her problems, she will eventually take her place among the democracies of the world.

The Japanese desire to live up to the highest of Western thought and they are energetically and honestly attempting to do so. Their handicaps have largely come from a provincial, racial antagonism that has been fostered by certain dishonest and malign influences. If the problem is to be solved,—and it must be solved,—there must be a genuine sympathy extended to this highly ambitious and intelligent people, and the United States must do her share.

Our Lack of Understanding of the Individual Japanese.

There could be no better beginning than with the individual. No attempt has been made by the average American to understand the individual Japanese. It really isn't so difficult. The average Japanese immigrant is very much like the average European immigrant, except that he is trained in a sterner environment. He comes to this country with one dominating desire, and that is, to succeed in an economic way. He will bend every effort and make any sacrifice to do this, and for that reason he is to an extent economically impossible. He should not be barred from citizenship on that account, neither should it bar him from the privileges accorded other nationals. People who have lived in Japan are the strongest admirers of the Japanese. As a race, they are the cleanest people on earth, and probably the most ambitious. The individual Japanese possesses these racial characteristics.

They are sensitive and proud and perhaps somewhat provincial. They have considered their civilization to be the equal of any, and in many respects it is, and they are appalled at the discourtesy that they have received in America. Certainly there can be no reason for this. The Japanese who have been permitted to enter this country should be treated with as much respect and as much courtesy as any other immigrant people. If this were done, the problem would be easy of solution.

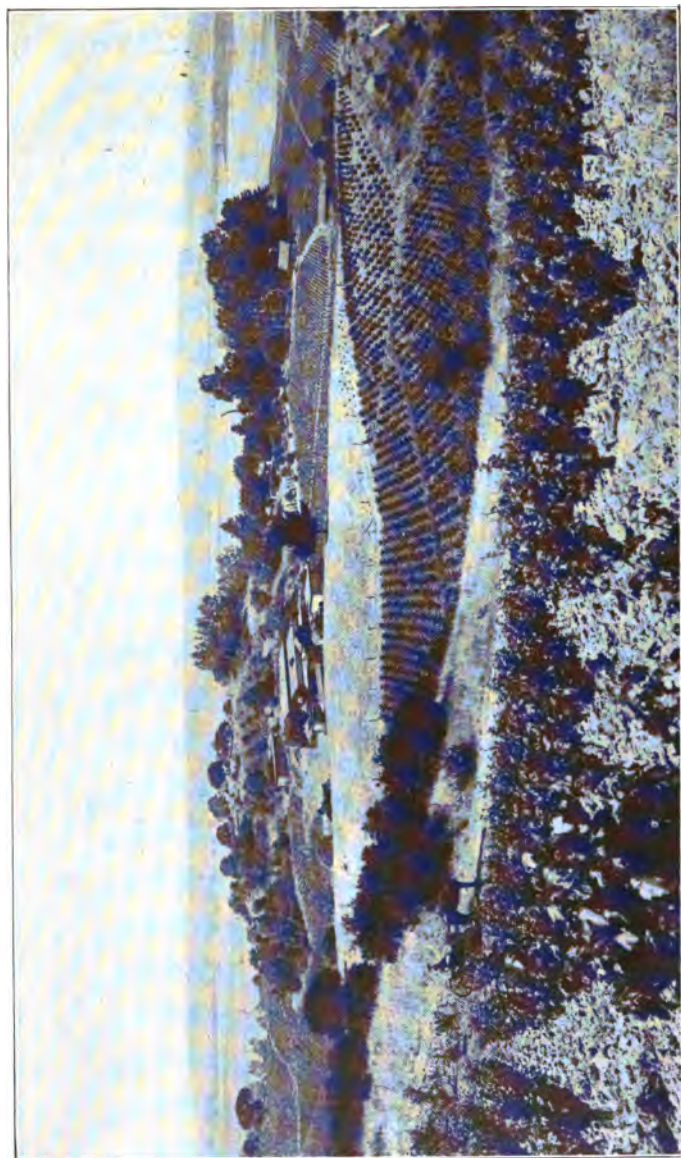
When the Japanese are eventually understood, as they must be, they will be found to be a very delightful people who have some splendid traits that other nationals might do well to emulate.

Difference in Expression.

A large part of the problem comes from the difference in expression. The Oriental has never been easy for the Occidental to understand. They have a much older civilization, and perhaps for this reason it is more complex, but the individuals of each can understand each other if they but make the effort.

The Japanese do think and act differently from the Occidental, but their aims and purposes are similar. They desire to succeed in their chosen vocations, and when the economic pressure is relieved their standard becomes very much like that of the average American.

The author believes that the problem can be finally solved. From an international viewpoint courtesy will do more than anything else. Even though it becomes necessary to do things that the Japanese themselves consider harsh, they will admit the necessity of much that will be done and will co-operate in doing it if the right approach can be found. Sympathy, a broad understanding of Japan's own problems and a genuine effort to help



A JAPANESE RANCH IN CALIFORNIA.

her solve them, will do much in securing this solution. The mere meaningless calling of names can do nothing but further racial prejudice.

The approach to all problems with a sympathetic feeling for the sensibilities of the other side will solve all our misunderstandings. There is only one competent approach, and that is through the United States State Department. All the problems and all the difficulties can only be solved by the two governments. The petty restrictive legislation of California and other states must cease, and the Japanese accorded the exact rights that are given other nationals.

That is the whole solution to the problems. A sympathetic and tolerant attitude toward Japan as a nation, and according her just plain, ordinary courtesy and the extension of like privileges to those Japanese who are here, and that after all is only justice.

The following are the Japanese Associations and their directors in the State of California:

JAPANESE ASSOCIATION OF
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444 Bush Street,
San Francisco, Calif.

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Gen'l Secretary....K. Kanzaki
Treasurer.....T. Teshima
Treasurer.....S. Kon
Treasurer.....K. Kojima

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Treas....Tamekichi Kumamoto
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BIOGRAPHIES.

BIOGRAPHIES.

MUCH has been written by the hostile press on the successes of individual Japanese in this country. There is a tendency to belittle and attribute these successes to some unusual quality, or a failure to observe ordinary commercial ethics. The Japanese are called "tricky" by the press.

The author submits a group of typical cases among the Japanese; all of them have come over here as raw immigrants and battled their way to material success against seemingly overwhelming odds.

The case of George Shima is typical. A review of his life simply shows that the Japanese characteristics of tenacity of purpose and an infinite capacity for labor is the sole secret of his success.

These are American characteristics, and when they are found in any other immigrant people except the Japanese they are applauded and the people considered the best material for citizenship.



SHIRO FUJIOKA.

Born 1879. Married; has three sons and four daughters. Came to America 1891.

Engaged in the publishing business; for eight years was Editor of the "*North American Times*," leading daily newspaper of Seattle, Washington. Now connected with the Editorial Department of the Los Angeles daily newspaper, "*Rafu Shimpo*." During the years 1919-1920 occupied the position as President of the Central Japanese Association of Southern California. During the war Mr. Fujioka took an active part in war activities, being chairman of the Rice Campaign, an organization which sent thousands of sacks of rice to starving people in Europe.



KINZO YASAHARA,
LOS ANGELES, CALIF.

Born in Japan 1867. Came to America 1903. Married, and has two sons and two daughters.

Mr. Kinzo Yasahara engaged in the Hotel and Brewery business in Los Angeles 1905. When the Prohibition law went into effect the brewery was converted into a Miso and Soy Sauce factory.

Mr. Yasahara is also Ships Chandler, supplying all Japanese ships of the T. K. K. and O. S. S. Companies touching at Southern California Ports. He has large farming interests in Mexico, and has amassed a fortune by hard work and honest business methods.



GEORGE SHIMA.

Born in Japan 1870. Came to America 1890. Married, and has two sons and one daughter.

ACHIEVEMENTS OF GEORGE SHIMA, THE JAPANESE "POTATO KING."

George Shima, you understand, is the Japanese "Potato King." By common consent he is far and away the most successful Japanese in California. If you go to Stockton and stand at the waterfront you will observe a dozen steamboats, barges, tugboats and launches, all bearing the name of Shima. These are used in reaching his delta ranches, ten to fifteen miles down the San Joaquin River from Stockton, and in shipping his potatoes to San Francisco.

As the members of the United States House Committee on Immigration, visiting the Pacific Coast during the month of July, 1920, took one of these launches and sped through the winding watercourse, delta after delta passed before their eyes, all developed or to be developed by Shima's enterprise. It was a surprise to the gentlemen of the House. Obviously they did not expect such a

triumphant achievement from any "little brown man." As the journey of inspection approached an end one of the gentlemen slapped Shima on the back in the typical American fashion and said: "Mr. Shima, this is a real case of 'Let George do it.'"

One of the Japanese pioneers in the Golden State, Shima was, up to a score of years ago, little more than a labor contractor, supplying American ranchers and orchardists with laborers. He had the foresight to see a fortune in store in the apparently barren delta of the San Joaquin River. In the neighborhood of Stockton this sheet of water is torn by numerous islets, all covered with a dense growth of tule and other wild vegetation, and usually inundated during winter months. Not only was the picture far from alluring, but the place was infested with malaria, and was considered too unhealthy for farming. At any rate the delta had never attracted American farmers.

But George Shima was not afraid to try his hand in the risky venture. Backed by an American firm, which owned many of the deltas, Shima embarked upon a precarious experiment. First, he diked one of the islets and drained the soil inside by cutting a wide ditch across it. Superfluous water in the ditch was pumped out into the river by engine. Thus the land was made to yield to the plough, operated by a steam engine. After the first ploughing the virgin soil was allowed to lie idle for a year or two, so that the brush and tule would rot under the sod. The soil thus prepared was found excellent for the cultivation of potatoes, and Shima's dream came true.

The American landowners, interested in the development of the delta found in Shima a thorough gentleman, honest to the core, straightforward in his dealings, yet alert and alive to the advanced methods of farming and business.

In the past twenty years almost \$8,000,000 has been paid to these landowners by Shima. In all the dealings involving the payment of this enormous amount of rents not a single lawsuit has been resorted to. It was George Shima's probity, coupled with his business acumen, which won him the absolute confidence of his landowners. Today he is himself a millionaire and owns 6,000 acres of delta lands, cultivating in addition 7,000 acres under lease.

Mr. Shima has held the position of President of the Japanese Association of America for thirteen years. He employs a large force of skilled and unskilled labor, ninety per cent of which are white. He also has large holdings in the state of Oregon, which he utilizes for the purpose of raising seed potatoes.



ONE OF GEORGE SHIMA'S DREDGERS
AT WORK.



GEORGE SHIMA'S
DREDGERS AT WORK, RECLAIMING SWAMP
LAND AND BUILDING LEVEES.



ONE OF GEORGE SHIMA'S DREDGERS
AT WORK.



MASAHARU KONDO,
SAN DIEGO, CALIF.

Born in Japan 1877. Came to America 1908. Married, and has one son.

Educated at the Imperial University of Japan, afterwards appointed as Commissioner of the Imperial Fisheries Institute at Tokio, Japan. Came to America in 1908, starting a world's tour for the purpose of investigating the different countries' methods of fishing and fish canning. After visiting the large fishing centers of America he proceeded to Newfoundland, England, France, Belgium, Italy, Germany and Russia, thence to Siberia and Darien, a Chinese port, returning to Japan, 1911.

During his tour of the Pacific Coast he observed an opportunity to develop the fishing industry at San Diego, and in 1912 organized a company, all American capital. Mr. Kondo is now President of the M. & K. Fisheries Company, also President of the Mexican Industrial Development Company of San Diego. He occupied the position as President of the Japanese Association of San Diego

during the years 1916 and 1917. Took an active part in work connected with the San Diego Industrial Exposition, also the American War Relief organizations.



JUTARO NAKATA.

Born ———. Married 1903; has two sons and one daughter. Came to America 1900.

One of the pioneers of Central California. In the year 1900 Mr. Nakata located in the neighborhood of Fresno and engaged in farming, taking over the management of a large tract of land which was purchased by the Buddhist Church of Bowles, Fresno County. This district was little more than a barren desert waste, with no water for irrigation purposes, making farming a very arduous task, but after years of hard labor Mr. Nakata today owns one of the largest producing vineyards in that district. Mr. Nakata is Director of the Industrial Bank of Fresno and Trustee of the Church of Bowles; takes an active part in all movements that are for the public welfare. He donated a large tract of land for church building purposes at Bowles.



HARRY T. TOMIO,
LOS ANGELES, CALIF.

Born in Japan 1882. Came to America 1889. Married, and has one son and three daughters.

Educated in America and has adopted American ideals and customs. Today Mr. Tomio controls one of the largest department stores in Southern California and has built up a successful business by hard work and honest dealings.



KATSUTARO. TANIGOSHI, L.L. B.,
LOS ANGELES, CALIF.

Born in Japan 1880. Came to America 1894. Married, and has two sons and one daughter.

Mr. Tanigoshi was then the youngest immigrant to arrive in America from Japan. He entered the Lowell High School of San Francisco in 1896 and graduated in 1900. He then took up the study of law and entered Wisconsin University in 1902. Two years later he transferred to the Northwestern Law School in Chicago, from which college he graduated with the degree of L.L. B. in 1907. In 1909 Mr. Tanigoshi began practicing law in the city of Los Angeles, which profession he is successfully engaged in, being held in high esteem by both Americans and Japanese. He held the office of President of the Los Angeles Japanese Association in the years 1918 and 1919. During the world's great war he took complete charge of the Japanese war activities in Southern California and raised large sums of money for Liberty Loans, War Savings Stamps and dona-

tions to the Red Cross, and other relief organizations. He acts as Treasurer and Trustee for the Japanese Children's Home of Southern California.



S. G. SAKAMOTO,
WOODLAKE, CALIF.

Born in Japan 1884. Came to America 1889. Married, and has one son and three daughters.

For six years following his arrival in America, Mr. Sakamoto engaged in the jewelry business. Later, becoming interested in agriculture, he commenced farming in Tulare County in 1905, and today farms 1,900 acres, one of the largest and most successful farmers in Central California.

Mr. Sakamoto holds the office of President of the Japanese Association of Tulare County, California, and is respected in his community by both Americans and Japanese.



DR. PETER M. SUSKI, M. D.

Born in Japan 1875. Came to America 1898. Married, has two sons and five daughters.

Received his early education in Japan, but owing to the death of his father was unable to complete his High School course. On his arrival in America he took up photography, which occupation he followed for a number of years. Being of a studious nature he decided to take up the study of medicine. Dr. Suski, then a poor man with a family, discovered the only way for him to gain this end was to work at photography by day and study at night. This he did, attending night school for a time, but he came to the conclusion that if he was to succeed in getting sufficient education to enable him to attend a university he must work at nights and attend high school during the days. Having accomplished this, and at the same time supporting his family, he finally graduated from High School and entered the Southern California University. From this university he graduated in 1917 with the degree of M. D. Mr. Suski today is

successfully practicing medicine in Los Angeles. He is also quite a linguist, speaking five different languages fluently, an example of grit and perseverance.



KYUTARO ABIKO,
SAN FRANCISCO.

Born in Japan 1865. Came to America 1885. Married, and has one son.

Mr. Abiko was one of the early pioneers from Japan, coming to this country thirty-six years ago, following a number of successful years in the publishing business. He is at present President and General Manager of the leading Japanese Newspaper of San Francisco, "*The Daily Japanese American*." His paper enjoys the largest circulation of any Japanese newspaper published in a foreign country. Mr. Abiko is of the Christian faith and for many years has held the office of President of the Gospel Society connected with the Japanese Methodist Church at San Francisco.

His belief is that Christianization is the only solution to the problem of Americanization of the Japanese in America. His life-long work has been to help the Japanese and Americans to fully understand each other, and live together in the true Christian spirit.



JIRO FUJIOKA,
LOS ANGELES, CALIF.

Born in Japan 1887. Came to America 1903. Married, and has one daughter and two sons.

Mr. Fujioka, at the age of sixteen, came to America to complete his education. Having a leaning toward mechanics, Mr. Fujioka decided to take up the study of automobile engineering, and on February 10, 1911, engaged in the automobile repair business. By dint of hard work he has built up one of the largest automobile repair factories in Southern California, operating as the F. & K. Garage Company, of which company, Mr. Fujioka is proprietor and general manager. He is highly respected and esteemed by both Americans and Japanese business men in Los Angeles, and gives

employment to a large number of mechanics, amongst whom are thirty Americans, who are loud in their praise of Mr. Fujioka as a conscientious and benevolent employer.

During the war, Mr. Fujioka took a very active part in the relief work amongst the Japanese, subscribing liberally to the Red Cross and Liberty Loans.



TORUCHIRO HORI,
LOS ANGELES, CALIF.

Born in Japan 1891. Came to America 1906. Married, and has one son and two daughters.

Mr. Hori came to America to join his brother, who was then conducting a small furnishing store. After years of hard work, he is today partner and general manager of the firm of Hori Bros., one of the largest furnishing stores in Los Angeles.



KANAYE NAGASAWA,
FOUNTAINGROVE, SANTA ROSA, CALIF.

Kanaye Nagasawa was born in the city of Kagoshima, province of Satsuma, Kiushu, Japan, on the 12th day of March, 1853. His name was Ficosuke Isonaga, who was the fourth son of Magoshiro Isonaga, who in turn was a member of the Samurai class and a high official of the government of the Prince of Satsuma. The Samurai is the class immediately below the aristocracy and they form the chief moving power in the empire. Since the new era in Japan, many of the Samurai have risen into the aristocracy. The duties of the father of Kanaye were to oversee many gunpowder factories in the provinces of Satsuma, Osumi and Hioga.

Being the petted child of the family, Kanaye accompanied his father in his rounds of travel, and this gave him the rare opportunity to see the country that was under the dominion of the Prince of Satsuma. From childhood he took more pleasure in athletics than in book study. He wore two swords whenever he passed outside of his gates; for this was demanded by the custom among the Samurai.

He was rather precocious; at the age of nine to twelve years he took a great interest in discussions on the political affairs of Japan, for Japan was then in the turmoil of transition from the old order to the new.

At the bombardment of Kagoshima by the English fleet in 1862, Kanaye accompanied his mother on foot, in the pouring rain, to an elevated plateau; and from there he witnessed the first shot fired from the British warship; he also saw the battle, which ended in the burning of the Japanese merchant ships and in the final destruction of the city.

After the bombardment was over, his father took him through the burnt district and damaged forts; they examined the havoc that had been wrought by the powerful guns of the English. Kanaye was greatly grieved by the spectacle, and he realized his country's helplessness against any foreign power. The necessity, therefore, to acquire western knowledge in order to make Japan powerful against foreign nations, became a great incentive in the future movements of this young man's life.

His father, being a most progressive patriot, instilled into the mind of his boy the great importance of reinstating the Mikado on his imperial throne and of overthrowing the Shogune, the man who then was called the temporal emperor and who was exercising an arbitrary and tyrannical rule throughout Japan.

When the Prince of Satsuma decided to send a few young men to England in the spring of 1865, Kanaye was chosen one of the nineteen. He was the youngest of them, being only thirteen years of age. On their return to Japan they found the Mikado reinstated and the old feudal system abolished. They were now appointed to fill the most important official positions as diplomats and members of the cabinet in the newly formed imperial government of Japan. Count Terashima, Count Arinori Mori, Naonobu Sameshima, Admiral Zunzo Matsumura, Kiyonari Yoshida, Rionosuke Hatakeyama were among the men appointed.

Before the departure of the young men from Japan, the Prince of Satsuma changed the names of all those he sent abroad; because, at this time, to embark to a foreign land was absolutely prohibited by the Shogune government. The name Kanaye Nagasawa was given at this time to the hero of this sketch, and he has retained it ever since; and he is now known only by this name in America and in other foreign countries.

Inasmuch as the departure of the men from Japan had to be

kept a secret, they were advised to conceal themselves in a small fishing village for several weeks, awaiting the arrival of an English steamer, chartered purposely to convey them to Hong Kong. They remained at this port in order to become Europeanized in clothing and hair-cut, so as to avoid notice. After this they took ship and went openly to England.

Spending two months with the other students in London, he departed for Aberdeen, Scotland, where he studied two years, after which he went to visit his companions, intending to return to Scotland. On his arrival in London, he discovered that the majority of the students had returned to Japan, only five remaining in England. This change was caused by the fact that the Prince of Satsuma was no longer able to continue to finance their studies.

In the year 1867, a prominent English diplomat, a lover of Japan, introduced Kanaye Nagasawa to the great American seer, poet and philosopher, Thomas Lake Harris, who was visiting England to arrange for the publication of his writings. This was the illuminated and eloquent prophet, whom William T. Stead calls "the greatest seer of the modern world."

This great humanitarian, Thomas Lake Harris, loved Japan and the Japanese; and he kindly offered to help Nagasawa and his friends, offered them financial assistance and also invited them to make their home on his estate in America. This was situated in Amenia and at Brocton, in the state of New York.

These young men were idealists, and they were ready to follow the great leader and to accept this offer to live the life of reason—the life of culture and labor. This social order is what is known as the New Life, an order wherein all men—fired by the Social Christ—are to live together as consecrated brothers, an order wherein the Divine Christ is the moving spirit in all the wheels of industry. In this New Life, the teaching ministry is the industrial ministry, the liturgy is labor. The stone of industry (that the builders of ecclesiastical Christendom rejected) is to become the head of the corner. In this practical idealism we behold the noblest conception of religion that has ever descended into the world.

Into this divine movement young Nagasawa entered with a fine enthusiasm, and he has remained faithful to it for over a half century. At first he devoted a part of his time to study and a part of it to bread-labor. For eight years he studied many subjects—domestic science, social science, floriculture, horticulture, viniculture, poultry and stock-raising. But most important of all, Nagasawa

came into close affectionate union with Thomas Lake Harris, and from this remarkable teacher he received instruction in that sacred knowledge known only to the few who are kindled by the wisdom of eternity.

T. L. Harris decided to move the school of the New Life to the milder skies of California. In 1875 he made his journey of inspection to the Far West, and he asked Nagasawa to accompany him. The beloved leader bought a fine estate of two thousand acres near Santa Rosa, California, and named it "Fountaingrove." Kanaye Nagasawa has given all his later years to the development of these hill and valley lands. Four hundred acres are in grapes, fifty acres in fruit trees, one hundred and seventy-five acres are used for grain and hay, while the rest are used as grazing land. The chief business is viniculture. Horses are bred—Percheron, Arabian, thoroughbred, as well as the standard breed for carriage uses. Mules, milch cows and hogs are included in the enterprise, wherein we see an attempt to draw the ideal down into the actual.

After years of co-operation between them, Thomas Lake Harris adopted Nagasawa as his son; and the love between them was deep and unspeakable. He finally bestowed upon his son all of his personal property.

Thirteen years before he passed on to the spiritual world, Thomas Lake Harris transferred all the property of the New Life into the hands of Nagasawa and a few of his comrades in this social endeavor; and he arranged to have the property go finally to the last survivor. Many of this group have passed on; and by a recent arrangement, Nagasawa has become the sole proprietor of the Fountaingrove estate.



JAPANESE AMBASSADOR BARON K. SHIDEHARA,
WASHINGTON, D. C.



JAPANESE CONSUL GENERAL S. YADA,
SAN FRANCISCO, CALIF.



JAPANESE CONSUL UJIRO OYAMA,
LOS ANGELES, CALIF.



ZINTARO YAMADA

LOS ANGELES, CALIFORNIA.

Mr. Yamada was born February 26, 1876, in the prefecture of Hiroshima, Japan, coming to the United States in 1900.

Most Americans associate Japanese in America with truck gardening. Mr. Yamada is perhaps the best example of the type of his countrymen who engage in this particular line of activity, as he took up scientific truck gardening almost immediately upon his arrival in California.

He was the first to introduce and strive for a modern system in truck gardening in California. His work has been rewarded, and his natural leadership of men utilized by his accepting the office of President of the Japanese Farmers' Association. He has served in this capacity for three successive terms.



KINTARO SESSUE HAYAKAWA
LOS ANGELES

Born in Japan 1889. Came to America 1909. Married 1914

Mr. Hayakawa received his early education at the Nautical College, Tokio, Japan, with a view to entering government service. The attractions of the New World, however, induced him to come to America in 1909, when he entered upon a course of study in literature, specializing in drama, at the University of Chicago.

Almost without exception prominent Japanese in America have made their success through agricultural or commercial pursuits. Mr. Hayakawa, however, upon finishing his studies at Chicago, chose the stage for his career.

Coming to Los Angeles in 1912, his first efforts were confined to the so-called "legitimate" theater. His remarkable qualifications for the silver screen soon became apparent, however, and in 1913 he became identified with the moving picture industry of Los Angeles.

While his striking success on the screen is as well known as the motion picture itself, Mr. Hayakawa declares that his success is due in no small measure to the constant aid and companionship of his wife, who is also prominent in moving picture circles.



SHIRO NAKAHATA
LOS ANGELES, CALIFORNIA.

Born August 5th, in the city of Hirosaki, Japan. He received his education in Tokyo and in America, coming to the latter in July, 1905.

His first home in America was in San Francisco, where he became branch manager of one of the largest Japanese language newspapers. After serving in this capacity for several years, he became branch manager for a large Japanese firm of importers and exporters. His one desire since coming to America, however, has been to help improve the general condition of farming. For some time he was in personal charge of a 5000-acre ranch, and is now Secretary of the Japanese Farmers' Association of Southern California, in which capacity he has, since 1917, conducted a strong fight for Americanized methods among the Japanese farmers.

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